Evangelical Christendom.

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MONTHLY NOTES.

The outspoken language of Archdeacon Sinclair at St. Paul's, in his courageous protest against the High Church attitude towards Nonconformity, is applauded and re-echoed by his brother Archdeacon of Westminster, who in writing in the *Review of the Churches*, expresses himself thus: "All honour to the Archdeacon of London for speaking out on this subject. He has won the warm recognition of the Nonconformists, and of many truly Christian and large-hearted Churchmen, who can never forget the immense debt which England and her liberties owe to men who were true saints, though they were Puritans and Dissenters. Nor is it less honourable to him to have earned the abuse of 'those unknown voices which bellow in the shade, and swell the language of falsehood and hate' in the virulent columns of some professedly religious papers. That is the tribute paid to all who, fearing men little because they fear God much, speak out the truth that is in them, and strike out against the most dangerous currents of popular 'orthodoxy.'"

Archdeacon Farrar goes on forcibly to expose the lengths to which the Ritualist party have of late gone as contrasted with their leaders of the last generation. "Our Ritualist brethren have left not only Hooker and Andrewes and Jeremy Taylor, but even Laud, Pusey, and Keble far behind them. If the Anglican Church be truly represented by the doctrines preached and the ritual adopted at scores of churches, and if none are to be left among us who repudiate such views and practices, and refuse to turn their back on the doctrines of the Reformation, the Anglican Church will soon differ from the Roman in scarcely any particular except the partial rejection of the doctrine of Papal Infallibility." These are strong words, but we cannot say that they are not deserved by those at least who are swimming with the tide of Ritualism. Happily, the Evangelical

clergy and laity still hold fast to the Articles, which Archdeacon Farrar might well value more than he does, and so long as they do, they have the best claim to be considered the true representatives of the Church of England.

A Reunion Conference to meet at Grindelwald in the first week of July, is being arranged by the Editor of the *Review of the Churches*, and already names are published, which show that those who will take part in it differ much, both in ecclesiastical position and in doctrinal views. The names of Bishop Boyd Carpenter, Archdeacon Farrar, Canon Body, Dr. Parker, Dr. Clifford, Mr. Horton, Mr. Hugh Price Hughes, speak for themselves as to this diversity. But as "with the exception of the day given up to the Reunion discussion in the middle of the month, the mornings and afternoons will be entirely devoted to mountain-climbing," it would appear that recreation rather than work is the object of what is called a "unique holiday for Ministers and Christian workers." We wish well to every effort to bring Christians together, and make them feel ashamed of their ecclesiastical walls of separation, but it may not be amiss to remark that little hope can be entertained of such a Conference as this really promoting the cause of Christian union if care be not taken that the basis is distinctly evangelical, and that those whom it seeks to unite hold fundamental truth. The truth of God, as contained in His Holy Word, brought home to the heart by the power of His Holy Spirit, is the only basis of real Christian union. Without this, men of different ecclesiastical views may be "roped" together, as mountaineers are roped together to climb a mountain or to cross a glacier; but even this is an operation fraught with danger to the entire party, if care be not taken to see that no one member of it is incompetent or inexperienced in mountain climbing, and that the rope is sound. The guides at Grindelwald may perhaps be able to teach the Conference some valuable lessons on this subject.

In an article in the *Sunday Magazine*, Archdeacon Farrar demurs to the statement that Spurgeon was the greatest preacher of the age, but admits that he was "a most sincere Christian, a truly good man, and one who sought his best inspirations in his Bible and on his knees" but "his theology was two centuries behind the age." We think that the Archdeacon has understated his case; Spurgeon's theology was eighteen centuries behind the age. Any one who seeks "his best inspirations in his Bible and on his knees," must of necessity be brought back to the theology of the first century, as we get it from the sayings and writings of our Lord Himself and His Apostles. Its great age, however, is no disadvantage. Such theology is immeasurably in advance both in truth and depth, to the one-sided humanitarianism which passes current for theology in this self-satisfied and self-opiniated Nineteenth Century.

We read in the *Record* that "a large number of Nonconformist ministers of Ulster will visit England and Scotland for the purpose of explaining and enforcing the objections of Ulster to Home Rule." The *Record* adds somewhat sarcastically: "We cannot be very hopeful of their success, for too many leaders of English Nonconformity still insist that their Irish brethren know nothing about their own affairs." With the political aspect of this question we have no wish to meddle, but it has a religious aspect which concerns all Christians. If all the Protestant ministers of Ireland, though differing much amongst themselves on political matters, are practically unanimous upon a point which they believe deeply affects the cause of religion, as well as that of their liberties, it is surely a

Christian duty for their brethren in England, Scotland, and Wales to respect their convictions, and at least give them a hearing. We trust that they may be received and heard with all Christian courtesy and kindness.

It is sad to see the two Oxford Professors—Driver and Cheyne—throwing all the weight of their learning and Hebrew scholarship into the scale of that revolutionary criticism of the Old Testament which has of late been imported from Holland and Germany. Happily there are amongst us not a few Hebrew and Biblical scholars who altogether refuse to accept this so-called "Higher Criticism," and who are amazed at the lengths to which these conjectural theories are being carried. There is an interesting article in the *Thinker* for April by the Rev. G. H. Gwilliam, of Hertford College, Oxford, in which he exposes the thoroughly rationalistic standpoint of Mr. Cheyne's criticism—"Read his 'Hallowing of Criticism.' Does he admit any supernatural workings? He seems to me to avoid or else to rationalize every account of a miracle. He says that no one can believe that Elijah was really fed by birds; it is a poetical way of declaring that God would never let His servant starve. In describing the story of the Ascension of Elijah, he plays, indeed, with words; but they import no more than that Elijah was killed in a thunderstorm."

Such an attitude of mind as this towards the miracles of Scripture is anything but a fitting qualification for the exercise of impartial judgment in matters of Biblical criticism. To approach Scripture with avowed prejudice against the supernatural, which is surely the chief feature of its teaching, tends rather to the profanation than to the hallowing of criticism. Kuenen and Wellhausen, and other German writers whose theories are now being introduced into England, are notoriously rejecters of the supernatural; but it has been hitherto hoped that clergymen of the Church of England, holding such responsible positions as University Professors, would at least remember that at their ordination they solemnly asserted that they "unfeignedly believed all the Canonical Scriptures of the Old and New Testament." It is not easy to reconcile such a declaration with the treatment that these critics accord to the Old Testament, for they would have us to look upon it in much the same light as that in which Protestants regard the mediæval forgeries by means of which the Papacy attained its power.

It is curious to observe the change that is coming over the public mind with regard to the life and work of the late Cardinal Newman. His Roman Catholic admirers seem to have thought that they would easily have carried Oxford with them in their wish to do honour to his memory by erecting a statue to him in the High Street; but the opposition they encountered from many Professors and Heads of Colleges was more than they anticipated, and brought the scheme to an end. The junior members of the University also showed, when the subject was debated at the Union, that the majority of those present were opposed to the erection of the statue. But the war is being further carried into the enemy's camp by Dr. Abbott, who has just published two bulky volumes criticising Newman's life and writings, and giving a very different view of him from that which he gives of himself in the *Apologia*. The *Christian World* in reviewing this book says: "His contention is that Newman's religion was essentially one of fear, that he had no proper conception of the Divine character, nor of love, nor of faith; and that his views of life were pessimistic and despairing."

It is no doubt well that the weak points of Newman should be exposed, but on the other hand it may be doubted if Dr. Abbott is altogether the right man to sit in judgment on him. If Newman errs in one direction, Dr. Abbott does in another. If Newman was the slave of superstition, Dr. Abbott has been well described by Provost Salmon in his "Introduction to the New Testament" as "a critic who cannot divest himself of the anti-supernaturalist feelings of the Nineteenth Century." The evil of Romanism—that subtle influence before which Newman fell—needs something more to expose it than the acute logic of a rationalist. As our Lord met and defeated the great enemy by a constant appeal to "it is written," so must Romanism be met if it is to be seriously encountered. Dr. Abbott may do good service in exposing the weak points in Newman's armour, but the weapon which will alone penetrate so as to give victory in the combat with Rome, or Rome's representative, is "the sword of the Spirit, which is the the Word of God."

It is reported that after many years of diligent preparation the Revised Version of the German Bible has at last been completed. We hope that it may tend to assist Bible study in Germany as much as our Revised Version has done at home. For this, without doubt, is the great value of our Revised Version that it is an aid to Bible study. Not that it is to be desired that it should ever supersede the Authorised Version, especially in public reading; but it affords the ordinary Bible reader, who may not be acquainted with the original languages of Scripture, the means of knowing some of the nicer shades of meaning, and accuracies of expression of the original, which hitherto have been only known to the Greek or Hebrew student. It is not too much to say that the Revised Version is in many respects the best commentary one can use in endeavouring to understand a difficult passage. We hope that the Germans will be able to say as much for their Revised Version.

We are glad to hear that the exchange of pulpits in Liverpool between a Baptist minister and a Unitarian, of which we spoke last month, is going to be brought before the Council of the Baptist Union at their approaching meeting by the Rev. F. B. Meyer and the Rev. Charles Williams, who will move and second a resolution virtually condemning such a denial of fundamental truth. Mr. Meyer appeals for the prayers of Christians with regard to this crisis in the history of the Baptist Union in words which we trust will draw forth the prayers of many. "The prayers of all who love the truth are earnestly asked that the Head of the Church may graciously overrule and guide a matter which He has laid on my heart to do, though both heart and flesh shrink from the doing of it." We commend this matter earnestly to the prayers of God's people. Mr. Meyer's stand for the truth of God deserves the sympathy of all "who love the Lord Jesus Christ in sincerity."

Death has lately added one more name to the list of distinguished ministers of the Gospel who have this year been taken from us. Dr. Allon, of Islington, was the other day suddenly called to his rest. In him we lose an early member and warm friend of the Evangelical Alliance, and his large and much-attached congregation lose a much-beloved and respected pastor. Three such vacant pulpits as those of Charles Spurgeon, Donald Fraser, and Henry Allon, should call forth much prayer that they may be filled by men of like stamp, and that the removal of such honoured workers for God may not be detrimental to His work.

SEEKERS.

Conviction of sin and need is of the utmost importance, for without it men will not yield to Christ. As a rule men live without conviction of sin—that is, without such consciousness of sin as troubles them and makes them feel their need of deliverance. Almost all the influences that men come in contact with militate against such conviction. The simple fact that all the world are in the same boat with us, tends to exclude conviction; whatever evils may be involved in the fact that we are sinners, are made bearable by the fact that there are so many millions at least as bad as we are. The conviction that troubles men is a conviction that isolates them, and fixes their attention upon their own sinfulness and personal accountability. When men are thus awakened, it is desirable that they should be brought to commit themselves, there and then, and let it be made public that they seek salvation. There are those who may succeed in carrying their convictions to their own room, and there, in communion with the Father of Spirits, may obtain a saving interest in Christ. But in the majority of instances, the conviction caused by the preached word will begin to leave the man as soon as he begins to breathe the outside atmosphere, as soon, especially, as he gets into communication with worldly people. Earnest evangelists, wise in winning souls, have found it necessary to urge convicted or half-convicted persons to do something by which they may secure the advantage obtained and go on to complete salvation. Men are asked to stand up, hold up their hands, come forward, in some way to indicate their sense of need; or they are asked to stay behind and be spoken to, or go into the vestry with the same object. Men cannot be trusted with their convictions; they know not the power and guile of the adversary, and before they know it will have surrendered them. In the parable of the Sower our Lord points out this danger. So that it is felt to be a matter of congratulation, when men are enabled to take an overt step of some kind, by which they declare their wish to be saved. According to the difficulty of securing this result, is the joy of the preacher when he obtains it. And now arises a new danger. The preacher may leap to the conclusion that the seeker has actually crossed the Rubicon when he thus comes out as a seeker. It is possible that in some extraordinary instance it is really so. A man has given up everything else previously, and has failed to obtain peace because of his unwillingness to take this stand, and in such a case he breaks the last barrier when he stands up or comes forward, and enters at once into the realisation of God's love. But commonly it is very different; self has been wounded, but by no means fatally. A man has shrunk from this ordeal, and when he has found courage to go through with it, there is a danger of his resting in it; a danger of his mistaking the feeling of satisfaction that naturally follows the performance of an unpleasant task, for the peace which betokens forgiveness. And there is danger that the preacher may be similarly beguiled, and accept of the man's declaration of peace as evidence of his acceptance with God. God delighteth in mercy and is most willing to receive returning prodigals; but if they stop short of full surrender, and are content with an ungrounded peace, he cannot receive them; the prodigal instead of coming home comes a little nearer only. It is very important that much pain should be taken to hinder the seeker from resting short of full surrender. Some fail to give this specific instruction. We knew of one, years ago, who in a meeting induced twelve persons to come forward as seekers of salvation, and who persuaded himself that they had all really turned to the Lord; but after a twelvemonth only one of the twelve was making a religious profession. Even when the utmost pains have been taken, and when the individual gives every token of having passed from darkness to light, there is danger of his falling gradually into the idea that his salvation is a foregone conclusion, a thing finally settled, and thus insensibly he slides into the habit of trusting in the change wrought in him, instead of trusting in Jesus. The change wrought by the Spirit is specially a change in the mind's attitude; it is a looking to Jesus for everything instead of looking to one's self; but the convert is in danger of imagining that the change means that whereas formerly there was no good thing in us, now there *is* good in us, something we can rely on. This is directly contrary to true faith which is faith in Christ. Self is displaced that Christ may be at the helm.

The essence of true repentance is in the recognition of our unreliableness; we can no longer look within for wisdom, righteousness, holiness and power over sin; we look

to Christ for these and all things. This the Christian goes on doing for ever. His springs are always in Christ. He lives by the faith of the Son of God. Not I, but Christ liveth in me.

When the convert has the love of God shed abroad in his heart for the first time, there is a joy made very intense by the contrast with his previous darkness and wretchedness. Every day that removes him from that bright hour, diminishes the strength of that contrast. This is in the nature of things, and does not prove that he is backsliding. A man buried in a mine and exhumed, has a rapturous sense of deliverance; the entire country rejoices over him and the Queen sends a message of congratulation. But she does not go on sending him messages; the public soon forget about him; and the vivid sense of his great deliverance begins to pale somewhat. All this is perfectly natural. We cannot be living in the past. The convert must make up for the fading impressions of the past, by daily coming to Christ for daily quickening, daily manna.—C. B.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, April 16, 1892.

"The *Now* is an atom of sand,
And the *Near* is a perishing clod;
But *Afar* is as Fairy Land —
And *Beyond* is the bosom of God! . .

For time, as it *is*, cannot stay;
Nor again as it *was*, can it be;
Disappearing and passing away,
Are the world, and the ages, and *we!*"

These lines are said to be some of the last written by Lord Lytton, the late English Ambassador in Paris, and found on his table in his room after his death—a touching commentary on the unsatisfying nature of all earthly grandeur, position, wealth, honours, and the experience of one who knew them well. And yet men are prone to grasp them at whatever cost, rejecting the substance of happiness through ignorance and unbelief, and clutching at the shadow. If we look back or forward the too real phantom of Anarchism rises terrific. It is almost impossible, as the dates recall the past, not to refer to the tremendous events of which, after a hundred years, we are reaping the harvest, partly (or principally) that of unwonted liberty; but the throes of the earthquake are still felt, and the dynamite phase of this yet unfinished revolution are none of its least unsettling symptoms. Explosion after explosion, making night hideous to magistrates who have been called to condemn the unruly, and to all who surround their dwellings, point to a fearful future, paralysing progress in all peaceful arts, and trustful prosperity.

Among, perhaps, the most frightful reminiscences brought lately to our mind, is the account, given by one of themselves, of the few last nights in prison, of the *Girondins*, and how these "best patriots of the time" spent their mid-night hours in the dark dismal vaults of the Conciergerie, where penetrate neither light nor consolation. Not being able to get rid of the imminent spectacle of death, they tried to turn it into a play, and of the revolutionary tribunal, and of the guillotine, made the strangest parodies. . . They improvised and played weird dramas, the subject of which was their destiny, and the revolution. Of this wrote one of them (Riouffe): "We trifled and sported in the very jaws of death, and by a sort of prophetic drama held forth truth, surrounded as we were by spies and executioners."

All this has been vividly brought to our mind of late by the daring performance in the Alcazar, now a Parisian café-concert, by actors of more or less stage repute, of three dramas—"Jesus," "The Passion of Jesus," and "The Christ," in which the crucifixion, &c., is performed—not in the way of scorn, but to draw the public, and gain money. Some leading Roman Catholic ecclesiastics for a time seemed to approve of this resuscitation of mediæval mysteries—albeit vastly different—so far as to offer to hire conditionally the place for the spiritual improvement of their flock

The Lutheran paper seems to touch the mark when it says: "The greatest calamity to Christianity is to enjoy the favours of fashion. If the world would fain busy itself with Christianity let it be in the way of persecution. Christianity is well able to defend itself; it is powerless only when flowers are showered upon it, and it becomes a plaything for the sceptical and for worn-out worldlings." Ah! but where are those churches whose godly life in Christ Jesus necessarily brings persecution? Conformity with the world and swimming with the stream has too widely diluted the "salt of the earth," and it has lost its very self in the stream.

We believe that what serious men and women in France are waiting for, are consistent Christians who will follow Christ in reality; who will resist the world's ways in all things; who will live simply, deny themselves to save the poor world; give their talents, time, fortune, ease,—lay down their lives at the feet of the Crucified One to rescue the perishing. Wherever this is done souls are attracted, the Pharisees of all creeds clamour, hell persecutes, the Lord blesses, the Church is revived. We have known Roman Catholics and half-enlightened sceptics rush towards a glimmer of Protestant light, but seeing much intellect, without the concurrent warmth of love that sacrifices self, and ease, and comfort, and conformity to fashion, have turned away sorrowing; the salt had lost its savour and they trod it under foot! God help them!

Henri Lasserre, whose translation of the four Gospels had such a large circulation with the Pope's approbation, and subsequently saw this approbation withdrawn, is about to republish the book. Courage it needs when the book is in the Index, and the author is a serious Catholic! But this courage he has, for he believes it is the Lord's absolute and gracious will that His Word shall be read by all. He is a man of prayer, of faith, of enlightened mind. What he appreciates are Christians who practice the Lord's commands, whatever name they bear. Stiff doctrine with worldly conformity he abhors. He is treading a blessed path. Pray for him, brethren! He has found Christians who, he acknowledges, "have the reaction of life, true life, against vain form."

It is, perhaps, little known what an influx of Jews the Russian and Corfu edicts of expulsion have sent into Paris. The hospitable Jewish institutions were overflowed and overtaxed; it was the time for Christians, in whose hearts love to Israel for the father's sake burns bright, to do what they could. One of these writes: "We went to visit among them, and penetrating into a dark, narrow street, clambered up the stair of a house built in perhaps the fourteenth century. Once it belonged to the noblesse, but now the most abject and poverty-stricken find an abode there. In numerous small rooms, absolutely unfurnished, except by a few sacks of straw and the dilapidated things they had managed to rescue from the clutches of their enemies in the Caucasus, we found crowds of starved and exhausted men, women, and children. The chief spokesman was a venerable, intelligent Hebrew, who answered all our questions with readiness—'I am a tailor, a law-abiding subject in Ekaterineda for twenty years. With a few days' notice I was commanded to leave the town where all my eleven children were born, and not being able to dispose of my property in so short a time, I was informed by officials, who had no other name for me but that of "son of a dog," that I must either accept the Christian faith by baptism, or to be expelled stage by stage, and to have all my goods confiscated. Seeing that nothing could revoke this merciless injunction, we took as much as we could carry, and left all the rest behind. After tremendous sufferings, we were picked up at Marseilles by a cattle waggon and brought to Paris. What I shall do with my famishing children only God knows!' Another broke out: 'On hearing the relentless edicts, we assembled in the Synagogue to read the Psalms of David (a custom when calamities are impending), pleading with the Lord to counteract the machination of the foe. The head official of the city was seriously ill, and he concluded that the Jews' special day of prayer was for no other purpose than to draw down the wrath of the Almighty upon himself! No expostulation could remove this idea, and the lamentable events which followed were simply appalling."

The missionary who reports these facts, works in the Paris Mission to the Jews, founded in 1887 by the ladies, Law and Palmer; they seem to have an efficient staff (though small) of workers, with a free dispensary. Jews and Gentiles have been brought to Christ. The opportunities are remarkable; we have room but for one instance out of many. "Four hours in-

tensely interesting presentation of the Gospel in conversation and discussion, at the Circumcision Feast of the first-born son of a frequent attendant of the Mission Hall. 'I hope you will pardon my former blind prejudice against you,' said one, at the close, and the host exhibited a well-worn New Testament. Most of them promised to come to the Hall." The seat of this interesting mission is at No. 21 Quai aux Fleurs.

The Romish Church is stirring; Père Didon has held marvellous multitudes by his Lent lectures in the crammed and jammed Madeline.

The Minister of War has ordered that none but military men shall be admitted into the reading rooms open to soldiers, and no propaganda allowed. This will, it is feared, tell against the Protestant halls open to them. Much wisdom is called for.

Some Pastors are holding Conferences, and even answering agitators in public, gaining thereby much praise from the quiet and well-disposed in provincial towns.

The question of the presentation of candidates by the Reformed Church to the Government for three vacant professorships at the faculty of Montauban is, strange to say, a matter of great contention among the Protestant leaders; six candidates are ready, only one of whom is a Rationalist; it is supposed that three Evangelical men will be presented. Unending columns in the Protestant papers are filled with this strife, each having their favoured ones!

The Paris City Mission auxiliary helpers to various Pastors and Evangelical special efforts, met lately in Paris; its ten missionaries visit as in London, and report progress. One is devoted to the 10,000 English; he is under the direction of the English clergy.

A society, small in its beginnings, but of immense import, has successfully finished its first year. It is for the succour of unprotected children. It reported fourteen. In Paris 200,000 children frequent schools, but 20,000 are "street urchins" without other education than they pick up among things unmentionable, and follow creatures chiefly without God and without hope in the world. One of these fatally abandoned youths, grown up, was executed for murder at twenty-one, the other day; he seems to have heard for the first time from the attendant priest the story of Our Lord's forgiveness of the penitent thief, and his last words firmly spoken to the people were those of a true penitent trusting in God's mercy through Christ! It is remarkable how this is discussed in the daily press, his words being correctly given. Mocked at by some, approved by others.

A new Baptist paper, *Le Chrétien*, is issued in Paris every two months. The *Signal* is reappearing.

The list of venerated brethren who have "gone home" lately is large; Baptistin Couve, of Bordeaux, whose whole life was laid out for promoting the Gospel; Jules Bonnet, the diligent and pious historian of reformers; Louis Bonnet, at eighty-seven, a most appreciated author of devotional works and of a Commentary; General de Berkheim, a venerated officer in the Lutheran Church; Pastor Vuillet (of Lausanne) who in years gone by was director of the Normal School for Evangelists in Paris, and others of less note among men, though known in Heaven.

The annual meetings of religious societies will take place the first week in May.

GERMANY.

[From our own Correspondent.]

Berlin, April 16, 1892.

Since my last letter a great change in our public affairs has taken place; and I mention it in this letter because the whole transaction is closely connected with religious questions. The Bill on Public Schools has been withdrawn—these few words say all. Everybody who is acquainted with the state of things in Germany knew beforehand that it is next to impossible to obtain a reasonable school-law in Germany. All the Ministers who tried failed, and this failure does not lay in their persons but in the nature of things. We have very few believing Dissenters in Germany. Our position is, therefore, very different from that in England. We need not be afraid to have our public schools denominational. A clause in the new Bill provided that Dissenters can be dispensed from the religious instruction, if they prove that sufficient religious teaching is otherwise given to their children, fully suffices to prevent any infringement of the right of conscience. But we have

a strong Roman Catholic minority—and they have equal rights with the Protestants. Therefore, whenever the State finds it necessary to keep the Church of Rome in check, these same coercive measures are also applied to the Protestant Church. This was the great injustice of the Falk laws of 1873, and they had gradually to be given up again. Even so, when a School Bill is proposed, it will either be favourable or unfavourable to the churches. In the first case, the Protestants who love their Church, cannot wish it; in the second case, it will also be favourable to the Roman Catholics. What is to be done in this serious dilemma? The Church of Rome has a powerful representation in Parliament — a well organised party, which, though it has not the majority in the House, yet knows how to use its influence by throwing itself in the balance on the one or the other side. On the Protestant side only the bulk of the Conservative party stands up for the right of the Church. The National Liberals, and still more, the advanced Liberals, are indifferent, if not hostile to Christianity. A law passed with their consent would not alone be distasteful to Roman Catholics, but, in truth, be more hurtful still to the Protestant Church. It would mean secular instruction, and the well-organised Church of Rome would best be able to meet this difficulty with their numerous clergy, educated to strict obedience. The believing Protestants, at least the majority of them, thought that under these circumstances it would be better to have a law favourable to the Churches, even if the Church of Rome also gathers some benefits from it. Count Zedlitz undertook this course. With all the energy of his character, with utter disregard for his own person, with warm love for his own Church but with the generous wish to recognise also the rights of others, he proposed the Bill, which, on the whole, found the warm support of Christians, but also roused a real storm of opposition from all those who do not wish to see the principle of Christian instruction legalised. A number of believing Protestants joined in the opposition from fear that the Church of Rome might be strengthened. The Bill had the majority in the House of Deputies; it might have been pressed, but the majority consisted of only the Conservative party and the Ultramontanes. That this combination has many political drawbacks cannot be denied. Strong influences were brought to bear on the Emperor, and on March 16 he said to the Minister of Public Worship that he did not wish to have the Bill passed in that way. Count Zedlitz, of course, tendered his resignation. He is a thorough nobleman in the best sense of the word and a man of character. Even his violent opponents—for instance, the advanced Liberal press—cannot refrain from giving him a token of personal admiration. To see such a man retiring from public affairs in such a way is very sad, and to see the Crown giving way to public demonstrations also fills many hearts with misgivings. It is not probable that ever a Minister will venture on a School Bill again, as the Government will continue to regulate things practically as it has hitherto done. The Emperor carefully avoided to make a change of party in the Government. Count Caprivi, who also wished to leave, remains Chancellor of the Empire; but the post of Prime Minister of Prussia, which he also occupied, is given to Count Eulenburg, a decided Conservative. The new Minister for Public Worship, Dr. Bosse, is a decided and earnest Christian. In his first speech in the House of Lords he said that he was not ashamed of the Gospel of Christ. He also said that there could be no change of practice, as the denominational character of the schools was prescribed by the Constitution.

The German Parliament has been closed, and the Bills against the use of intoxicating liquors and against the social evil have not even been read a first time.

Among the attempts made to exercise more religious influence on the masses of our great cities, I must mention a plan now frequently adopted to divide large parishes between the different portions of the Church. In reformed congregations the principle of having several ministers with equal rights existed long ago. So it is at the cathedral here, which was Calvinist before the introduction of the Union. But in most churches, after the Lutheran principle, only one is *the* pastor, the others his assistants. This must hamper the activity of the other ministers. As they have no district parish they hesitate to make visits, thinking they might intrude into the sphere of one of their colleagues. It will, therefore, be a decided progress if now, when more ministers are appointed, each receives a geographical part of the

parish as his own. This, of course, does not curtail the right of the people to send for the pastor they like.

It is a hopeful sign of increasing religious earnestness among those who wish to serve the Lord, that conferences for the development of spiritual life are being held here and there. The Alliance conferences of the West German Branch—the next one will be at Siegen beginning of June—are in truth such. A very interesting one has for the first time been held at Bockenheim, near Frankfort-on-the-Maine, in February.

Countess Adeline Schimmelmann, of whose evangelistic labours among the fishermen of the Baltic I spoke in a previous letter, has done an interesting work here lately. She happened to be here when the riots took place in the streets and the people cried "Bread, bread." She went among the people and succeeded in gathering about sixty of them round her. She hired a shop and gave them work by treating them to carve wood. Before she left she could find places for almost all of them. These rough people, partly confirmed Social Democrats, were quite willing to be led by her. She moved among them the whole day, and exercised that influence which an educated lady of the upper classes easily has on men of the people. In England I have observed it often. Here it is almost the first case where it has been practically used in such a way. The men quietly listened to the morning prayer, but especially to the simple story of the Gospel told to them by the Countess in private conversation during the work. We trust that at least some of them have been truly brought to Christ and to a new life.

ITALY.

PASTEUR ANDRÉ writes from Florence, March 28, 1892:—

"The Florentine Committee of the Evangelical Alliance has commissioned me to thank you officially for sending the £40 destined for the publication of the Florence Conference Report in Italian. The report will soon be ready, and we hope that it will contribute to the advancement of the reign of the Lord in Italy.

"For many reasons we have not believed it right to resume, this winter, the meetings in the Salvini Theatre; but we have had regularly our committee meetings, and several prayer meetings in the different churches. During Holy Week (April 11, 12, and 13) we shall have (D.V.) three evangelistic meetings, and I speak upon Jesus Christ as 'The Infallible Master,' 'The Redeemer,' 'The King of Kings.' Will our friends in England pray for God's blessing on these meetings, and ask for the help of the Holy Spirit."

THE SABBATH QUESTION.

The *Piccolo Messagero* has contained recently some interesting articles on this important subject. It says: At Turin, Milan, and Rome the newspapers have taken up the subject in good earnest. In Venice, the leading journal, the *Adriatico*, has a splendid article in its favour and which we publish below. In Bologna the matter is making great strides. We reprodnce here a manifesto which was freely placarded on the walls, and which was published under the auspices of a committee appointed for the purpose, and of which our colleague, Sig. Silva, is a member, and one who throws himself heart and soul into the movement. Special meetings have been held by him, and although obstacles have presented themselves when the question took a decidedly religious complexion, yet it was a general and undivided opinion that the question of one day of rest, when presented as a question regarded from a purely moral and physical standpoint, could not really be separated from the Bible, and Christianity, being essentially an integral part of it. The manifesto contains the following sentences: "The right of having one day for rest, from the moment that it was proclaimed by the first legislator, has been inserted in all codes of law from the earliest ages and to the advantage of all, without distinction of religion or politics, and to speak the truth it was practically admitted up to a time not so very far back. Only among our people has this universal privilege and duty remained a dead letter, and consequently there has been an abuse of labour and material expenditure in man, through his working on days which should have been given to repose, which has resulted in moral debasement, and a cruel destruction of the physical power of our

neighbours. To you citizens of Bologna, to your just and generous feelings, the commercial classes make an appeal, because by means of your influence and co-operation, by means of your procuring all that you can want and desire on the fair working days, you may leave a day of rest to those who so much need it, without inconvenience to yourselves."

The extract from the *Adriatico*, an exceedingly influential paper, published in Venice, is worth perusal, as showing the state of public opinion in Italy on this subject:—

"The institution of one day of rest affords undeniable advantages to the working classes, whether regarded from the point of view of health, morals, or economy. For such it restores power to forces exhausted by labour, and, therefore, it is a physical advantage. Power or force thus restored is applied with fresh vigour to work, and thus it becomes advantageous economically. It enables the workman to avail himself of the means of improving himself morally and intellectually, and this is an advantage not only for himself, but also for society at large. But although in theory the utility of this matter is universally admitted, yet when it is proposed to put it into practice grave difficulties arise; and there can be no doubt but that two questions at least must be faced. 1. Is it possible for *all* industries to have a *fixed* day of repose (as has been usual from long custom and religious motives the sabbath) per week? 2. Is it the legitimate province of the State to prescribe its observance?"

MISSION TO ITALIAN SOLDIERS.

Signor Capellini sends us a communication from which we make a few extracts: "This is the twentieth year of the Military Mission in Italy, and thanks to the Divine Providence, it has increased from a very small beginning, to a large and flourishing Church, with branch Churches in other cities. But the increase of members brings increase of wants, and our expenses are great. In Rome, where we have 900 members, the hall is lent to us by the Methodist Church, but we have to bear the other expenses. To meet all these expenses I have subscriptions and donations from friends who have been to Rome, and seen and valued the work from month to month. But there is a still greater obstacle waiting me. On September 1 the garrison of Rome will be entirely changed. I was in hopes that for economy's sake the Government would have chosen regiments from cities nearer the capital and with my relations already formed with these men. I might have hoped for a full Church; but instead of that, the regiments are coming for Sicily, with strict orders to make no friendship with the people of Rome, on account of the socialist spirit abroad in the city. All this gives me great anxiety. I study the question—How can I reach these men? How can I convince them that I wish their spiritual well-being? And, whilst I was thinking, this thought came into my mind. If I could take a journey to Sicily before the regiments are moved! If I could make acquaintance with them in their present quarters! and then when they come to Rome I should only have to renew the acquaintance to invite them to the meetings, to refil the Church! Yes, this is the best means to adopt, but without funds I cannot do it. If now I have not enough for my needs from month to month, where can I get the large sum required for a journey to Sicily, accompanied as I must be by my colporteur. I have prayed and sought counsel from God, and now, in His name, I turn to those of my friends whom I know, and ask—Will you help me with funds? Help us, I pray you, for the sake of the Word of God, help us for the sake of that Evangelical Alliance which is so much shown in this Mission of common interest."

The Florentine Branch of the Evangelical Alliance has made a new departure with a view to promote fraternal intercourse. The members have determined to meet together socially once a month, and thus to enjoy closer Christian intercourse. The first gathering took place in one of those lovely spots on the Florentine hills, where Nature is only too well fitted to be the handmaid of grace.

A very interesting article has appeared in the *Evangelista*—"Italy Awakening." A paragraph therefrom runs thus: "In Italy, as in France, serious thinkers feel the need of a moral regeneration, and are looking the want in the face. Infidelity and unbelief have penetrated into the National schools; but men of reflection and wise counsels, such as Bonghi, for instance, are convinced of the necessity of a change. Young men, who twenty years ago turned their backs on the Church,

are now fathers of families, and see the necessity of a moral education for their children. I met the other day a son of Garibaldi on Dr. Burt's doorstep, who was wishing to put his sons under the care of someone who would give them Evangelical instruction and education. He said: 'I am not a Roman Catholic, nor am I an Evangelical. I make no profession of religion. But I have been in countries where Protestantism prevails, and know very well the kind of education which is given in those places. I wish that my sons should have a thorough training in right principles, a thorough moral training, and I shall not trouble myself about how much of the religious element you will mix up with it.' There is a reaction against the Papacy on the one hand, and anarchy on the other. May the Evangelical Church be ready to meet the need."

A paragraph was lately inserted in the *Italia Evangelica* describing a Gospel Conference in a Roman Catholic hall. It says: "I went to the hall where the subject of 'Biblical Studies' is discussed. I found myself on entering in a long corridor, and saw several priests standing conversing in groups, either with some of their brethren or else some members of the laity, though the latter were in the minority. The lecturer was a young cleric, and he addressed an audience of about forty persons, mostly belonging to the priesthood. The subject was 'Criticism, and the Fourth Gospel.' The lecture lasted an hour and a half. The lecturer proved conclusively that the writer was St. John, and set down the date at about 90 or 100 of the Christian Era; and thought that, in all probability, the place where it was composed was Ephesus. What however, was very interesting to outsiders, was the generous way in which the speaker referred to the Protestant writers on the subject. After having cited various apologetic works, which he very justly termed authoritative, he said: 'These writers are all Protestants, and we must admit that in the great struggle against Rationalism the Protestant theologians have been left alone in the breach, and it is to them that we owe it that the faith has not been destroyed, and through their efforts that it has conquered.'"

For a young priest thus to bear testimony to Protestant scholarship ability and victory over rationalistic error was not a small and insignificant fact, especially as at this Lenten season so many Romish pulpits are flinging broadcast contempt and abuse at the Evangelicals.

The Wesleyan Methodist Church has lost one of her most valued ministers, the Rev. Salvatore Ragghianti, ex-Father Gabriele of Viareggio. A memorial service was held at the Church de St. Anna di Palazzo, in Naples, which was attended not only by Evangelicals, but likewise by many Roman Catholics and Freethinkers who held him in very high estimation for his works' sake.

The bazaar (Waldensian) got up annually by ladies in Rome, interested in the evangelisation of their own country, has again this year been a pecuniary success. K. F. D.

INDIA.

DR. PENTECOST'S MISSION.

After nearly eighteen months' work, Dr. Pentecost has had to give up for a time, but many and urgent are the requests that he should return to labour in India, and he is giving such requests his serious consideration. If the last mission in Madras is any indication of the increasing blessing on this evangelist's labours, then it can truly be said that success is steadily attending his work, and growing interest accompanying it. Madras has never been stirred as it has been in the past five weeks, and India has seldom seen such a sight as to have a place of worship crowded an hour before the time, with hundreds having to go away. This was the case in the large tent on Sunday. The audience has been steadily growing, and hundreds have had to stand through the entire service, while many have had to leave. The after-meeting has, if anything, been more remarkable. When the tent has been cleared there are still 400 or 500 people left to listen to a closing appeal. This is in itself remarkable in India, where a quarter of an hour is considered long enough for a sermon, and the heat is too great to admit of long services. Yet after Dr. Pentecost has preached for nearly an hour, and sometimes over, the attention does not flag, and when the invitation is given to come forward to seek for definite

blessing, day by day more have responded to it, till on the last Sunday but one, the commencement of the fifth week, sixty-seven came forward. Over 300 have testified to blessing received, and the ministers have good hope that the lasting results will be manifold. The Young Men's Christian Association undertakes to seek out the young men, and the Young Women's Christian Association is being organised to lay hold of the young women.

The accompanying account from a Native Christian paper speaks for itself:—

The most enthusiastic interest continues to be evinced by the public of Madras—Christian and non-Christian—in Dr. Pentecost's services. The very first question asked when one meets another is: "Have you heard Dr. Pentecost?" Never before has Madras been stirred to such a longing to hear the Gospel of Christ as during the past few weeks. The popularity of this servant of God, who has come in our midst, at considerable personal sacrifice, is evidenced by the crowds that flock to hear him evening after evening at the Esplanade. The audience is by no means confined to the religious set alone. It is thoroughly representative of all classes, and during the past few days in particular the meetings have been attended largely by those who do not care ordinarily to have anything to do with religion. "I must go and hear Dr. Pentecost," said a European gentleman who had never set foot in a church for the past five or six years, "I hear he has something to say worth listening to." What is most encouraging to us is the appreciative audiences of educated Hindus that Dr. Pentecost has at his daily services. To those who know how very difficult it is to attract Hindus to purely religious meetings this is indeed a marvel. "What is it that you were struck with in Dr. Pentecost's address?" we asked a most cultured Hindu gentleman the other day, and he replied: "It is his earnestness more than his eloquence." There is something convincing in his utterance. As we said last week he does not appeal to the emotions in the least. He is no doubt eloquent, but there is nothing studied about his eloquence. It is spontaneous and is the outcome of his earnestness and zeal in the Master's cause. He can at times move the whole audience into tears if he likes, but he seldom takes advantage of his power to influence the emotional element. This is the very reason why we consider that the work he has done in our midst will be productive of lasting good. He is anything but a "revivalist" in the sense in which we generally understand that term. We are convinced that God has blessed mightily the work of His servant in this important city and we only regret that Dr. Pentecost's stay in Madras will soon come to an end. It would have been a glorious privilege if he had been induced to hold some special meetings for Native Christians, for we know that he takes a very great interest in our community and has been watching carefully its progress and growing influence; but it would have been selfish to deprive the other classes of the privilege of hearing him. We are glad, however, that the Madras Native Christian Association has arranged for a meeting at which Dr. Pentecost will specially address Native Christians.

CHINA.

A most interesting letter from the Rev. Dr. Griffith John, of Hankow, the distinguished and devoted Missionary of the London Missionary Society, appears in a recent issue of the *Christian*. Hankow stands in the very heart of the Chinese Empire and is in touch with Hupeh and Hunan, the provinces in which the recent riots have broken out—riots instigated it will be remembered by Hunan publications. Griffith John speaks of these Hunan tracts and sheets as "foul and blasphemous beyond all description," and yet he says "there is much in the anti-Christian literature to encourage us—dire opposition is better than utter listlessness"—and he goes on to say: "In these publications some of our tracts are mentioned by name, and the points in the Christian creed most furiously attacked are the very points which are most prominently brought forward in our books. Our books teach the worship of the one true God in opposition to the worship of nature, of ancestors, and of saints and heroes; and because of this the Christian religion is denounced as *reviling* the powers of nature, the ancestors of men, and all the great and the good of the nation. Our books teach the Divinity of Christ, and the duty of all men to believe on Him and worship Him; and because of this the Christian religion is denounced as violating the sacred rites, and breaking through the bounds of propriety. What they see clearly is this—namely, that Christianity strikes at the root of the present order of things, and that with its incoming old things must pass away, and all things become new; and for this vision of the future they are mainly indebted to the books and tracts which have been scattered over the face of Hunan."

The men of Hunan, Griffith John thinks, have more of strength and force of character than those of Hupeh; men brought to Christ amongst them are firm and resolute, while those opposed, like Saul of Tarsus, breathe "threatening and slaughter

against the disciples of the Lord." Griffith John writes at some length about the now notorious Chou Hau as "a man of high official rank and a scholar of no mean order." He gives a translation of one of his inflammatory tracts so far as its violent and foul language will permit, shows how he has come to know much about this man, relates how a Hunan convert has written to him about him asking that special prayer may be offered to God that, like another Paul, he may be converted and brought into the service of the Master, and how he, Griffith John, has had it laid upon his heart to pray for and write to Chou Hau. "Since October," he says, "this man has ever been in my thoughts. I find it almost impossible to kneel in prayer without offering up an earnest supplication on his behalf." During the Week of Prayer many a fervent petition was presented by the native converts on behalf of Chou Hau. Surely members of the Evangelical Alliance will note this, and, in this holy union of Universal Prayer formed among us, will unite in spirit with our friends, asking that this man, who has been "a blasphemer and a persecutor and injurious," may "obtain mercy" and be enabled for service under Christ Jesus our Lord.

Mr. Griffith John is well qualified to speak as few other men can upon the present position of Christian Missions and Missionaries in the Chinese Empire, and he says: "There is much in the present aspect of things to encourage us. It will be found in due time that the trials of the past year were blessings in disguise. The atmosphere has been greatly cleared by the storm which raged in the valley for some months, and some formidable obstacles have been removed. We are indebted to the riots for some valuable provincial proclamations. Nothing could have been more satisfactory than the proclamation issued by H. E. Chang, the Viceroy of Hupeh and Hunan. Above all, we are indebted to the riots for the Imperial Edict issued in June last."

Of this Edict he speaks with great confidence, relating how it was obtained with difficulty, and may now be looked upon as one of the most important ever issued by the Central Government. "There it is," he says, "among the archives of the Empire, never to be dislodged. By it the people are made to know that the Christian religion has been received by express laws of the State into the class of lawful religions."

More than this: "It is reported that the Emperor himself is studying the English language. Is it not possible that the riots of last year have something to do with *hastening* on this most significant event? In any case, the fact is full of meaning. It may mean much to our work; it will in all probability mean a great deal to China."

The letter is full of good cheer, and should cause all the Christian friends of this great Empire to thank God and take courage.

JAPAN.

[From an occasional Correspondent.]

THE important action of this Sixth General Assembly of "the Church of Christ in Japan," is summarily stated below. A fuller report may be sent you, showing the entire work of the Seven Missions co-operating with this first Christian body in Japan. The first Church was organised, March 10, 1872.

THE SYNOD.

Synod met last December in the Sukiyabashi Church, Tokyo (Rev. N. Tamura, pastor). The attendance was large and representative, over ninety members being present. The subjects discussed rightfully demanded long and earnest debate, but harmony prevailed and friendship and mutual confidences were unimpaired. The following are some of the important conclusions reached:—

The Confession proposed by the committee and the proposition to take the Apostle's Creed alone as the Confession of the Church were both rejected, and a short, clear, thoroughly evangelical statement of fundamental Christian truth was adopted for the laity and clergy alike. The Constitution and Canons were freely amended, but no principle of polity was changed.

The name was altered, after repeated debates and much consideration. The word "Itchi" (United) was dropped and the official designation of the Church is now "Nippon Kirisuto Kyo-kwai."

Foreign Missionaries are earnestly requested to bring their letters and join

the Nippon Kirisuto Kyo-kwai. If unable to do so they may become advisory members of Presbytery if they "statedly co-operate in the work of the Church" and "sincerely accept the Constitution, Canons and Confession of Faith." It will be remembered that the General Assembly of the Presbyterian Church in the U.S.A. in 1887 exhorted its missionaries to take their letters and join the Japanese Church.

Questions connected with education, ministerial relief, the reorganisation of the Dendo Kyoku, and the readjustment of the boundaries of the Presbyteries were referred to committees which are to report at the next meeting of Synod.

THE CONFESSION OF FAITH.

The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin, and all who are one with him by faith are pardoned and accounted righteous, and faith in him working by love purifies the heart.

The Holy Spirit, who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul; and without His grace man, being dead in sins, cannot enter the Kingdom of God. By Him the prophets and apostles and holy men of old were inspired, and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining to faith and living.

From these Holy Scriptures the ancient Church of Christ drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving:—

I believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ His only Son Our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hades; the third day He rose from the dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the body, and the life everlasting.—Amen.

NOTES FROM THE CONTINENT.

We extract the following from a paper issued in April by the Evangelical Continental Society:—

Now that the work of Missions is so thoroughly engaging the attention of the Churches, we trust that the Continent of Europe will not be overlooked. Nowhere is there a more important field, none which, if well worked, would probably yield grander results. The Notes which follow show that in many directions there is urgent call for workers, and that everywhere the truth about Christ is needed.

The question with the Evangelical Continental Society is not the equipping and sending forth of missionaries to distant and untried regions, or to lands where the cost of living (for Europeans) is high. New labourers are needed in France and elsewhere, but the expense of maintaining them is small. Help is also needed to enable men already at work to enlarge their sphere of labour. Thus far the Society's funds are about on a level with those of last year, but then it must be borne in mind that that level had sunk far below that of previous years, and further, the year began with a deficit of £74. We therefore ask our friends most earnestly to help us to end our year free from debt, and to respond to some of the pressing calls which at present we are compelled to leave unanswered.

FRANCE. — *Progress.* — Reports from France are of a cheering character, and such as to call for fresh efforts to bring men face to face with the truth as it is in Christ. God's work goes forward, but without exciting public attention. Among the poor and the lowly, miracles of Divine grace are wrought.

At *St. Quentin* the work of evangelisation steadily proceeds. Besides the regular place of worship there are three centres where services are held, and in each there is a Sunday-school.

In the mining district in the *Pas-de-Calais* the work has not extended so much as in some former years, but progress in the faith is manifest.

In the *Yonne and Nièvre* our agents speak hopefully. The priests are hard at

work, trying by all possible means to remove their people from heresy, but with little success.

At *Vallon*, where meetings have been held for some time past, the gathering on March 23 numbered 250. Previous meetings had been much smaller, owing to the dreadful weather. The attendants on these occasions were the persons who always come, and on whom the truth has evidently made a deep impression.

The colporteurs of the *Geneva Evangelical Society* report well of their work in the Charente. One of them mentions a village where all the people except two or three families have left the Romish Church.

For some time past the village of *St. Aubyn de Blaye* (Gironde) has been the scene of a remarkable movement. The bishop, for reasons of his own, withdrew the priest, and the people accordingly sought the help of a Protestant minister. At first the meetings were small, but they have gradually increased, until now the congregation numbers 300, and it may be said that some 600 persons are more or less attached to Protestantism. Hitherto he has had to live in a miserable cottage, but a chapel and house are being built, and the people, though all peasants (not necessarily poor, but generally most unwilling to give), have raised amongst themselves the astonishing sum of 5,000 francs (£200). The buildings are to be opened at Easter. The pastor says that this work at St. Aubin has wrought a complete religious revolution in the whole *arrondissement* of Blaye. No more important movement has occurred since the Reformation. Formerly at the fairs, when business was over, and the people had gathered in the cafés and inns, all the talk was about politics. Now the subject is religion. Everybody wants to know about the Protestants and their modes of worship, and about the pastor, or, as they call him, "The Protestant." Besides St. Aubin, meetings are held regularly in two other places at some distance, one of them St. Ciers Lalande, the *chef-lieu* of the district. Lectures have also been delivered in other places, and sometimes to as many as 500 persons at once. Surely this is a work which demands help—if only we had the funds. It is not a passing excitement, but, as the pastor says, we have numerous reasons to believe that God is working in the hearts of many.

ITALY.—It must be admitted that progress in Italy is not rapid. It is something, however, to be able to hold the ground already obtained, and this is being done. The agent of the British & Foreign Bible Society remarks on the singular fact that during the last year not a single work of philosophy, or literature, or history, not even an original novel or drama, has appeared south of the Alps. Whatever the reason, the fact shows great stagnation of mind. Happily, the sales of Bibles, &c., were never so large, and that in places where the evangelist has not yet been able to go. M. Meille says, "No book is so largely bought, or finds so many readers in Italy at present, as the Word of God."

CORSICA.—*Temperance Café.*—The work carried on by Miss Grant Brown and her friend, Miss D'Oyley, in this neglected island, is full of encouragement. A visit recently paid to Bastelica, a village of 3,000 inhabitants—the highest village in Corsica—resulted in the establishment of a temperance café. At *Corte*, a town in the interior, some opposition has been experienced, but there are souls there who seem to have been won for Christ, and who are determined to meet for worship. A second room has been secured outside the town, and there they meet in quiet. This place will now be under the care of a native evangelist, whose conversion is due to the instrumentality of Miss Grant Brown. He has received some special education for the work, and has already proved himself a true and undaunted worker.

SPAIN.—Here the work of rousing the feeling of individual responsibility is extremely difficult. Rome, whose age-long possession of the land still endures, "has made the way that leads to death as broad as possible." There is, however, a "light that lightens every man that cometh into the world," and so, in the midst of gross darkness, some souls are coming to know and enjoy the light. Thus in *Catalonia*, under the direction of Pastor Empaytaz, several churches have been gathered, and of late a good deal of missionary work has been done. A number of places have been visited, and, generally speaking, the colporteurs and evangelists have been well received, although the priests have given abundant evidence of their hostility.

GERMANY.—We do not now often refer to Germany, but not because there is not a wide field waiting for cultivation there. Many faithful souls are at work, and are deserving of our sympathy.

Pastor Rohrbach, in Berlin, is doing good service at the two chapels which he has put up. Count Pückler with his St. Michael's Association, established in two large buildings, one in the north and the other in the south of the city, is trying to bring young and old among the neglected population to the knowledge and service of Christ. At the annual St. Michael's festival on September 29, as many as 2,200 persons were present. Count Pückler further testifies that in East Prussia are many little companies of people who meet to edify one another, much as the pietists in Wurtemberg do. In this way spiritual life is kept up and strengthened, in places where often the teachings of the regular clergy are very defective. In Frankfort-on-the-Maine, M. de Neufville has also a large establishment, with services of all kinds, and his experience shows that it is possible to get people together to hear the Gospel without offering them the opportunity of smoking and drinking at the same time.

Russia and the Stundists. — A circular letter which the Secretary sent to the religious papers, urging prayer on behalf of our persecuted brethren in Russia, has awakened some interest. One would gladly do something for these sufferers, whose extermination the Russian Government seems determined to attempt. But no appeal or effort of ours would be of any use. All that can be done is to cry to the Lord of Hosts, and this, we trust, our friends will do. Should Stundism be abolished, we can see no hope for religion in Russia, and it is because of the power which it has exercised for good, and the change it has wrought in so many homes, that it is so violently and mercilessly persecuted by the supporters and defenders of the most corrupt of all churches—the Greek Church.

THE AGE OF MISSIONS.

The great characteristic of the present missionary age is this: *open doors*. The opportunity of all the ages seems concentrated in the last decade of the nineteenth century. Look where we will, with scarce one exception, we find that the walls of exclusion have fallen flat: we have only to enter and possess the land for Immannel. If we come to France, we see a whole people singularly prepared for the Gospel; disgusted with clericalism, tired of superstition, impatient with papal despotism, they are a people without a religion, asking the vital questions which the Gospel only can answer. If we go into the land of the Inquisition, we find that the terrors and tortures no more affright disciples; Bibles are sold in public places, and even priests are purchasers, and the plain old Gospel of Paul can be freely preached and will be eagerly heard.

If we pass into Italy, there are thirty places of Protestant worship inside the walls of Rome, and Signor Arrighi suggests that within another decade the World's Evangelical Alliance may meet in St. Peter's and lodge its delegates in the palace of the Vatican. Some of the most thoroughly apostolic work of our time is now going on under Dr. Gray, Mr. Wall, Signor Capellini, and others like them, in the Eternal City. The Vaudois valleys are no longer the hiding-place of a martyr Church from its foes; but the noble Waldensian evangelists are free to go everywhere and preach, and found churches of Christ.

If we cross the Mediterranean and go up the Valley of the Nile, we shall find the United Presbyterian Church Missions scattered like oases in the desert, and their mission stations, schools, and printing presses are transforming Egypt into the Garden of God. Further south we shall find the Great Lake stations on the east and the Livingstone Inland Missions on the west advancing toward the interior along the Congo, and reaching towards each other to clasp hands and form a continuous chain of stations.

In ten years Africa has taken a new position on the map of the world. It was in 1871 that Stanley found Livingstone at Ujiji, and as lately as 1877 he completed the transit of the great Congo Valley, and yet missions are following in the path of the explorer almost as rapidly as the explorer went from Zanzibar to Bawana! The history of the world may safely be challenged to present any other equally rapid and revolutionary changes with those which even five years past have revealed in the Dark Continent; and if the Church could be but roused to take in the situation, no one could foretell how amazing

might be the occupation of the world field. No pains ought to be spared to arouse the Church by voice and press to take up the work of God.

The three pertinent phrases that describe the grand work of missions are these: *open doors, rapid changes, great crises.* We are now entering the last decade of the nineteenth century; what may it not develop before its close! Think what the decade witnessed from 1851 to 1861! Japan, after 200 years of exclusion, opened in 1853-4 to the United States, and in 1858 to England; in that same year China throwing open doors before England and the United States; India becoming part of Victoria's dominions, Zenanas penetrated by a Christian woman; Italy laying foundations for her present freedom; Mexico, under Benito Juarez, casting down the adamant walls of a despotic papal system and offering a welcome to Protestant missionaries—and withal, in that same wonderful year, 1858, a world-wide revival!

Think what occurred in the second decade after, from 1871 to 1881! In 1871 Livingstone found by Stanley at Ujiji; in 1873 dying at Ilala; in 1874 buried at Westminster, and Stanley taking up his work and going on his 1,000 days' journey through equatorial Africa; the great missions of the East Lakes and West Congo establishing their mission chain now fast reaching its links across the Continent; while in India, in 1877-8, 60,000 people turned from idols to God, and 10,000 in one station, and that same less than twenty persons gave more than 4,000,000 dollars to missions. "All these are but a part of His ways; but the thunder of His power who can understand!" What if God should arise in answer to prayer and shake terribly the earth! The Methodists have always been known as the artillerymen of the Church for their explosive ardour and fervour, and the cavalry of the Church for their dash and daring. Let them with their immense numbers lead God's host in an aggressive warfare against the powers of darkness! Let us be jealous, not of each other, but only of God's cause and Kingdom. Here is a world lying open, the walls are down, and Jericho waits to be taken for God. The Captain of the Lord's host is on the ground waiting to lead the host to victory. Come, ye artillerymen, mount your guns, load them to the muzzle, and let every shot strike! No random firing, no wooden guns, no work without definite aim. Come, ye cavalry raiders, and dash into the very heart of the enemy's country! Let us burn our bridges as we go, for God's trumpet never sounded a retreat. We must take up this war for the Lord as though we believed that He is with us, and that one with God is a majority. All at it, and always at it, and everywhere at it, until the flag of the Cross shall wave from sunrise to sunset and from equator to pole! —Dr. Pierson, in *World-wide Missions.*

THE OPIUM QUESTION.

IS OPIUM A FEBRIFUGE?

Dr. Morrison, Medical Missionary at Rampore Bauleah, Bengal, now at home on furlough, has made the following remarks, arising out of an article in the *Times* of 21st March last:—

In Bengal, opium has been known and used for about 100 years, and that its cultivation was carried on in Orissa and Assam, as affirmed by Dr. Watts in his "Dictionary of the Economic Products of India," is evident. The stimulus to the cultivation of opium has ever been, as at present, the high price which the opium consumer is prepared to pay for it. But every population among whom the drug has been cultivated and manufactured has had to pay a heavy penalty in the form of the abuse of opium settling down on that community—degrading, impoverishing, and debilitating the whole district.

It was a knowledge of this blighting influence on a community, that called forth that noble utterance from the Governor of Bombay when pressed by the Imperial Government to permit the cultivation of the poppy in that Presidency: "On the ground of public morality, his Excellency the Governor in Council would strongly deprecate the granting of permission to cultivate the poppy in Scinde or any other part of the Presidency. It has already been tried in Gujerat, and the result was widespread corruption and demoralisation."

We have, thus, an easy and efficient explanation of the prevalence of the opium

habit in Orissa and Assam, showing that that prevalence has no relation whatever to the malarial climates of these districts. The fact that these districts were opium-cultivating centres, and have thus inherited the taste of opium eating, is the only rational explanation of the excessive consumption in these tracts of country. I have been informed by medical men, resident in the hilly tracts of Canton and other provinces in China, that the abuse of opium has spread over hill and plain; and in some hilly tracts, where malaria is not prevalent, the opium smoking is even more firmly rooted than in the adjoining plains.

Opium had the field almost all to itself in Bengal before the introduction of the "Out-still" system, so completely equipped and so thoroughly organised by the Government to carry spirituous liquors into every group of villages in Bengal. Yet when that masterpiece of temptation was introduced, drunkenness spread with such alarming rapidity that at the cry of the people themselves and by order of the House of Commons, the "Out-still" system was condemned, and the Government is now reverting to the Sudder or Central Distillery system; thus proving that it only required well organised temptation to induce the population of the malarial-tainted plains to become ardent drinkers of spirituous liquors. In face of these facts the geographico-ethnological theory regarding the use of opium as a febrifuge utterly breaks down. As a medical missionary at Rampore Bauleah in Bengal, I have treated from six to ten thousand patients annually during the last fifteen years, and although 80 per cent. suffered from malarial diseases I never yet heard one native hint that opium prevented fever. On the contrary, the opium eaters whom I knew, and who came to me for fever mixtures were peculiarly prone to fever and visceral derangements, for which the most valuable remedy is quinine, or the Government cinchona febrifuge.

Mr. Driberg, the Commissioner of Excise in Assam, boldly asserts that opium eating is not a vice but a necessity. But Dr. Russell, a medical expert, who was long in charge of a gaol in Assam, and a supporter of the opium traffic, writes: "The opium eater enjoys considerable immunity from malarious affections in the early stage, before the organic visceral changes are set up, and the general shattering of constitution, results which prematurely break down the consumer of opium and render him an easy prey to diseases of every kind." Dr. Russell finds, from a series of exact observations among the large circulating population of the gaol, that "nearly four-fifths of the men of the plains who enter gaol are more or less addicted to the habit of opium eating, consuming from 5 grains to 180 grains of the drug daily. No work can be got out of a confirmed opium eater. He can digest nothing but light food, milk or soups. Eventually, after having been a source of infinite care, he perishes usually of a chest or bowel disorder, or perhaps from practical starvation from inability to digest any kind of food." This truthful description from the pen of an able medical officer of the Bengal Medical Service needs no comment. No anti-opium advocate has written anything more truly harrowing of the ravages of this vice.

We thus know how the habit was formed in Orissa and Assam, and the disastrous results that follow the use of this "harmless necessary of life," as well as the terrible penalty that these poor ryots pay in the form of inherited habits and customs of opium eating, which we have done much to foster and spread, but, alas! so little to cure or alleviate. Instead of being a simple innocent habit, it is the most commanding appetite that has ever enthralled the human will. Is it at all surprising, then, that this habit should be firmly rooted, widespread and enslaving, in these oft-quoted places—Orissa and Assam—more than in the other malarious districts of Bengal? The population of the present centres of Government opium cultivation are as demoralised as that of Assam and Orissa, but we do not see this from statistics, as the people rarely use licit opium, having the illicit always at hand.

If we turn our attention to Burmah and China, we find there that the rapidity with which the drug has spread over these fair regions of Asia is accounted for by two facts—viz., *contact* and *the absence of efficient social or religious restrictions* among these races. In China the course of the traffic can be traced from the maritime provinces inland, until new centres of cultivation and manufacture were established in the interior, infecting the whole Empire with a rapidity and thoroughness that seems amazing to us who live in conservative caste-bound India.

I was visiting one of our largest Scotch asylums a few weeks ago, and was asked about the opium habit by the distinguished head of the institution. He said he had recently a gentleman from the city under his care, who came of his own accord to be cured of the morphia habit which he had contracted by a medical adviser showing him how he could use the hypodermic syringe himself. The ailment for which he began the injections passed off, but he found himself a slave to the habit. He had tried again and again to break it off, but without success, until at length, of his own free will, he put himself absolutely under the care of this expert in mental disease. He locked him up in a "padded room," and did not let him out (although he raged and fumed all day long during three or four days for one syringeful of the drug) until he was perfectly cured. The gentleman went back to his house and business a free and happy man.

The writer in the *Times* of March 23 last declares that if opium is prohibited in India the people will take to bhang, or Ganja as we call it in Bengal. Perhaps he is not aware that the Government is pushing that drug just as much as opium, and that in every shop for the sale of opium the withered flowering branch of the Canabis Indica plant is stuck in the ball of opium as a sign-board on the roadside, telling the passer-by that these two alluring drugs are for sale on the premises. The bhang is making as many victims as the opium, perhaps more in some places. If the one is to be suppressed the other must be so also. It is true that the plant grows wild in some districts, but the cultivated bhang, and that which alone the people buy, is, like opium, a Government monopoly, and therefore can be put down as easily. It is entirely a question of revenue.

As regards the medical aspects of the question, it might be enough to say that over 5,000 of the medical profession have declared the habit of opium smoking, or of opium eating, to be morally and physically debasing. But let me add to their testimony the opinion of the ablest pharmacologist in Great Britain and a man of European fame—Dr. Lauder Brunton—on the abuse of opium, in his valuable book on Pharmacology. He writes: "When opium is first taken its action is to stimulate and afterwards depress; to remove this depression the individual takes another dose; a habit of taking the drug thus becomes established. The nervous system suffers, the mental powers become enfeebled, the moral faculties perverted, and *there is inability to distinguish between truth and falsehood*. Then the motor powers are attacked, the gait becomes shuffling and uncertain, and digestion is impaired."

We must therefore conclude in the words of the *Lancet*: "In the face of such facts as these, we confess that we can see but one way of escape from the difficulties which surround this question—that is, the legal restriction of opium to its use for purely medical purposes." This applies, of course, to our Indian Empire; but there must be added the cessation of the export of the drug to China and other countries.

Missionary Notes.

North Pacific.—Bishop Ridley sends us a striking instance of the triumph of the Gospel among the Kitkatlas, a tribe inhabiting an island called Lakkan, one of a group of islands at the mouth of the Skeena River. Six years since, these people burnt down the church, destroyed their Bibles, and blasphemed the Saviour, and for a year afterwards no teacher was allowed to land on the island. On Tuesday, November 17th, the chief, Sheuksh, addressed all the adult males of the population, whom he had invited to his house (a huge building covering 3,600 feet), in a very remarkable speech, recounting how he had formerly resisted the claims of the Gospel, and concluding, "I now give myself to God. Pray for me—pray, pray!" Whereupon "the whole company," the Bishop writes, "bowed their heads in silence until one of the earliest converts broke it in uttered words of earnest supplication." Other prayers and hymns followed for the space of seven hours and a-half."—*Church Missionary Intelligencer.*

The Basle Missionary Society.—The statistics of the Society's last Report are, in bare outline: 50 principal and 318 out-stations; 133 European missionaries, 90 missionaries' wives, and only 2 single

ladies; 39 Native missionaries and pastors, with 699 other Native helpers; 10,500 scholars; and 23,336 Church members. The income from all sources was 1,150,235 francs (about £46,009), and the expenditure 1,178,883 francs (about £46,955). Of the deficit, 8,081 francs (£323) had been paid off by July last. C.M.S. collectors will be interested to hear that no less than £11,677 of the income was raised by subscriptions of a halfpenny a week. In India the Society's stations extend along the Malabar coast from Karwar in Kanara, to Palghat in Malabar, Mangalore, Oudapi, Cannanore and Callicut being the most important. Behind these, inland, there are two stations, Mercara and Anandpur, in the Native state of Coorg; two, Kaity and Kotaghéri, in the Nilgiri Hills; and five, of which Dharwar is the best known, in the Mahratta country.

NEW GUINEA.—The Rev. W. G. Lawes writes: "We have now fifty-three stations occupied—six (not counting one in West) English, and thirty South Sea Island missionaries, and in addition twenty New Guineans. The attendance at our schools has greatly increased, so that not less than 2,000 children are now in attendance. A church had just been formed in 1881, and numbered about ten; now we have in the Port Moresby district 375 church members, and about seventy-five in the other districts. In 1880 no portion of the Scriptures was printed in any language of South-east New Guinea; now we have one Gospel in one dialect, four in another, and the whole of the New Testament ready for the press. We had no college then, but we have one now with ten students and their wives. Missionary contributions have been begun, and the first 'May' meeting held at Port Moresby. Books have been printed in six different dialects, and all have readers. The change is greater than figures or pen and ink can describe, but in the next ten years it should be greater. 'According to your faith be it unto you.' The last fact of interest about New Guinea is that, notwithstanding two years of famine, the first May meeting has been held, and the following collection made, which stands unique in the annals of missions: Cash, £20 1s. 6d. 325 spears; 65 shell armlets, 92 bows; 180 arrows; besides shields, drums, shell necklaces, feather and other ornaments, sold for £20. Total, £40 1s. 6d."

MADAGASCAR.—A BLESSED REVIVAL.—Missionaries of the London Society at Antananarivo, Madagascar, write with abounding joy of a work of grace which began early in May. Many influences were hostile to spiritual life, and a wave of worldliness had seemed to come over the people. But there had been a call for a series of meetings, and the result has been that there has been such an outpouring of God's Holy Spirit as has not been witnessed for more than twenty years. These meetings were attended by young men and young women, many of them connected with the higher schools, and there were audiences of from 600 to 1,000 people. An illustration of the radical nature of the change wrought in some is presented in the story of one who came privately to confess a great sin, and to make reparation. He would not confess his sin until after prayer, and then he acknowledged the stealing of some money. "If I could," he said, "I would do like Zacchæus—restore it four-fold; but I have not got the money. However, I can restore it two-fold, and here, therefore, are sixteen shillings." The missionaries say, "We can scarcely contain ourselves or sleep for joy."—*Missionary Herald.*

THE number of devoted missionaries recently taken from their earthly labours may surely be taken as a call to all heroic youths to buckle on the armour of light and fill their places.

PERCY EBENEZER COMBER, of the Baptist Mission on the Congo, passed away after only fifty hours illness, from African fever. Six years ago he left Regent's College for the Congo, and thus the last of the Comber family has completed the entire consecration, and has won the crown of faithfulness unto death. "His two brothers, his only sister, his own wife, and his brother's wife, have all died in the service of Christ in Africa.

JOHN HEWLETT, of the London Missionary Society, has been called away from his important work at Benares, where he was a tower of strength, long before reaching three score. One has written of him: "In Mr. Hewlett, the churches connected with the Society have lost a veteran missionary well worthy to be enrolled with those who have gone before. The suddenness of his death calls to mind the case of his predecessor, Mr. Sharring, whose work he has in so many ways carried forward. His arduous labours are bound up with the history of the London Mission in the North-West Provinces of India during the last thirty years, and his career has been a typical one. The work

in Benares, Mirzapore, and Almora, undermanned as the stations often have been, has been a long trial of faith and endurance; but all will agree that Mr. Hewlett was pre-eminent amongst his brethren in manly, earnest, persistent, and patient endeavour."

JAMES CALVERT, the hero of the marvellous Wesleyan Mission in the Fiji Islands, went out in 1838, and returned to rest a few years in England after completing a long term of service. One writes of him, in the Wesleyan Missionary: "No more honourable career, no purer character, no warmer Christian heart, or truer, manlier man, has a record among us. He was the very embodiment of an old and gracious type of Methodist—homely and amiable, fervent yet genial, shrewd but kindly—his honest English nature made radiant and beautiful by love of God and man. For many years he has been among the best known and esteemed of missionaries. His work in Fiji belongs to one of the noblest chapters of missionary history. He was the last of the apostolic band by whose labours the Fiji islands were won for Christ; and in his later years, the memories of that heroic period, its perils and its triumphs, seemed to centre in him, and gather like a halo round his comely, venerable head." Marvellous Mission! What power but the Gospel of our Lord Jesus Christ could have wrought the blessed change it witnessed? When the missionaries first reached them, the Fijians were cannibals of the most pronounced type. At one of their orgies, one hundred human beings would be consumed. When Calvert left he could write: "Now there is not an avowed heathen left."

Evangelical Alliance.

MAY CONVERSAZIONE.

As already announced, the May Conversazione of the Evangelical Alliance will take place (D.V.) on Tuesday afternoon, May 17, at Regent's Park College, by permission of the Rev. Principal and Mrs. Angus, who have again kindly placed the rooms of the College at the disposal of the Council for the purpose. Opportunity will be afforded for social intercourse from four to half-past four o'clock in the dining-hall, when tea, coffee, and light refreshments will be served. At half-past four the company will assemble in the Library, under the presidency of Lord Kinnaird, one of the vice-presidents. The following brethren from abroad have been secured as speakers, and brief addresses will also be given by one or two others—the Rev. David Hill, on China; Pastor Pindor, on Evangelical Work among the Poles; the Rev. J. D. Kilburn, on Finland.

The Conversazione is usually attended by a large number of friends from various parts of the country and from other lands. It is earnestly desired that this season of Christian fellowship may prove to be an occasion of blessing to all who attend, and it is hoped that many friends of the Alliance may find it convenient to be present. Those residing in the country are specially requested to communicate with the Secretary of the Evangelical Alliance, 7 Adam Street, Strand, who will gladly send cards of invitation to any friends of Christian union.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, April 21, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Dr. Matthews.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. A. W. and Mrs. Robinson, West Derby, Liverpool.
J. Roberts, Esq., West Derby, Liverpool.

C. F. Jackson, Esq., and Mrs. Jackson, West Derby, Liverpool.
R. R. Pickmere, Esq., and Mrs. Pickmere, Stonycroft, Liverpool.
Mrs. Sedgwick, Birkenhead.
Miss M. C. Crosbie, Birkenhead.
Miss M. A. Lee, Birkenhead.
Mrs. F. Bigland, Birkenhead.
Miss G. Franks, Birkenhead.
Miss M. Wolff, Birkenhead.
H. N. Sullivan, Esq., Birkenhead.
Miss L. Birkett, Birkenhead.
Edward Quaile, Esq., Birkenhead.
Charles J. Procter, Esq., Birkenhead.
Miss M. E. Bewsher, Birkenhead.
Rev. W. Hodgson, Birkenhead.
Miss Bands, West Kirby, Liverpool.
Miss A. B. Cook, West Kirby, Liverpool.
Thos. Lea, Esq., West Kirby, Liverpool.
Hy. Lea, Esq., West Kirby, Liverpool.
Wm. Dean, Esq., West Kirby, Liverpool.
W. Lea, Esq., West Kirby, Liverpool.
Dr. and Mrs. W. McAfee, West Kirby, Liverpool.
Rev. P. M. Kirkland, West Kirby, Liverpool.
Mrs. Ocklesbaw, West Kirby, Liverpool.
Mrs. W. H. Taylor, West Kirby, Liverpool.
Mr. Jno. L. Taylor, West Kirby, Liverpool.
Jno. Fowler Shore, Esq., West Kirby, Liverpool.
Jas. H. Knight, Esq., West Kirby, Liverpool.
Mr. Robt. Davies, West Kirby, Liverpool.
Mrs. J. C. Mulliner, Birkenhead.
Jno. Jack, Esq., Liverpool.
Mrs. A. M. Pike, Liverpool.
Rev. Dr. G. Johnstone, Liverpool.
Chas. Rhymer, Esq., Liverpool.
A. G. Mulliner, Esq., Liverpool.
Pastor G. Krüsmann, Liverpool.
J. D. Barry, Esq., and Mrs. Barry, Liverpool.
Miss A. M. Baker, Liverpool.
Mrs. Anderson, Charlton, S.E.
Mrs. Palmer, Plumstead.
Miss Kennedy, Woolwich.
Miss M. Shubrick, Woolwich.
Rev. G. Savage, Isleworth.
Jno. Carver, Esq., Ealing.
Rev. R. C. Black, M.A., Ealing.
Revd. J. Summerhayes, Ealing.
Miss H. Cave, Ealing.
J. R. Mackenzie, Esq., Ealing.
Colonel Botleau, Ealing.
Rev. J. Radford Thomson, London.
Rev. J. P. and Mrs. Gladstone, London.
Rev. J. L. and Mrs. Brooks, London.
Dr. Foquett, Ilfracombe.
Mrs. and Miss Parnell, Ilfracombe.
Miss Price, Ilfracombe.
Mrs. Sanders, Ilfracombe.
Mrs. Laxmore, Ilfracombe.
Miss Avery, Ilfracombe.
Rev. W. R. Johns, Chudleigh.
Mr. Alfred T. Stooke, Chudleigh.
Rev. Levi Rees, Newton Abbot.
Miss Alsopp, Newton Abbot.
Mr. W. R. Collins, Yeovil.
Rev. H. H. T. Cleife, M.A., Yeovil.
Rev. Magee Morrow, Yeovil.
Rev. H. T. Beebe, M.A., Yeovil.
Miss Colborne, Bungay.
Mrs. Hammond, Bungay.
Mr. and Mrs. Robert Howes, North Walsham.
Rev. Robert and Mrs. Nobbs, London.
Miss A. C. Turner, Thornton Heath.
Mrs. Powell, Tunbridge Wells.
Miss Pierce, Tunbridge Wells.
Colonel Dawes, Tunbridge Wells.
Mrs. Frewen, Tunbridge Wells.
R. Aytoun, Esq., Tunbridge Wells.
A. W. Payne, Esq., London.
Miss McLean, London.
James Drake, Esq., and Mrs. Drake, Clapham.
Colonel J. E. Clarke, Malvern.
Miss Parsons, Malvern.
Augustus Henry Smith, Esq., Southampton.
Mrs. Pratt, Dover.
Mrs. C. H. Spurgeon, Upper Norwood.
Rev. John Forgan, St. Andrew's, N.B.

The Secretary reported that Sir John Field had, since the last Council meeting, and before his term of office expired, visited and held a series of meetings in Liverpool and at Woolwich and Ealing.

SECRETARIAL VISIT TO IRELAND.

Mr. Arnold also gave a report of his recent Deputation visit to Ireland, and stated that an influential meeting had been held on the first morning after his arrival in Dublin, and at which there were present the Archbishop of Dublin and a large number of leading clergy and ministers and laymen of the city. After the address of the Secretary, the Archbishop delivered a brief speech heartily in sympathy with the principles and the work of the Alliance. Mr. Arnold also attended two other meetings in Dublin, and in addition to these had visited Waterford, Clonmel, Cork, and Limerick, where meetings were held on behalf of the Irish Branch of the Alliance. He also conducted services on the Sunday. In connexion with his visit to Dublin he had met the Council of the Irish Branch together with a Deputation from the United Services Committee, when the question of holding the Annual Conference of the British Organization in 1893 at Dublin was considered. Mr. Arnold had also been requested to meet the whole of the United Services Committee, at which there was present a deputation from the Irish Council of the Alliance, when the same subject was considered; and the difficulties which had existed in the way of the proposed Conference of 1893 were overcome. By special request of the Belfast Committee of the Alliance, Mr. Arnold proceeded to that city in order to confer with them regarding the work of the Alliance. The result of this Deputa-

tion visit it was felt would be very helpful in promoting the cause of Christian union in Ireland.

Mr. Arnold further reported that on his way back from Ireland he had attended a drawing-room meeting at Malvern.

The Rev. Philip Colborne then gave a brief report of the Deputation visit he had paid to Devonshire, where a series of meetings had been held on behalf of the Alliance.

NEW MEMBERS OF COUNCIL.

The Secretary read letters from the Revs. Gilbert Karney, J. A. Spurgeon, and Dr. G. D. Matthews, John Paton, Esq., and Wm. Henderson, Esq., all of them accepting their appointments as members of the Council.

OBITUARY.

The death was reported of the Rev. Principal Cairns, of Edinburgh, and also of the Rev. Dr. Allon, both of whom were amongst the earliest members of the Alliance; and Dr. Cairns for a great number of years was a member of the Council. He had also frequently taken part in the Annual and International Conferences of the Evangelical Alliance, rendering it valuable service on many important occasions.

The Council requested the Secretary to convey the expression of their sincere sympathy with the bereaved families.

THE HONORARY SECRETARIAT.

In regard to the vacancy in the Honorary Secretariat the Secretary presented letters from more than twenty Presbyterian members of the Council from which it was seen that there was complete unanimity in the desire that Dr. David MacEwan should be elected Honorary Secretary in place of the late Rev. Dr. Donald Fraser.

It was therefore proposed "That the Rev. David MacEwan, D.D., of Clapham, be informed of the correspondence which has taken place regarding the vacancy in the Honorary Secretariat of the Alliance, and that he be cordially and earnestly requested kindly to act as one of the Honorary Secretaries." The resolution was carried unanimously.

BRANCH OF THE EVANGELICAL ALLIANCE IN COREA.

A letter was read from the Secretary of the United States Evangelical Alliance reporting the formation of a Branch of the Evangelical Alliance in Corea, and requesting that this new member of the Alliance family be duly recognised by the British Organization. This was agreed to unanimously.

ANNUAL CONVERSAZIONE.

In regard to the arrangements for the May Conversazione the Secretary reported progress already made in securing speakers. The full announcement will be found in another column.

RELIGIOUS LIBERTY IN TURKEY.

The Secretary read letters from the Marquis of Salisbury in reply those addressed by this Council on the subject of Religious Liberty in Turkey. Letters were also read from the Constantinople Branch giving the latest particulars in regard to the whole matter.

DEPUTATION WORK.

General Sir John Field, K.C.B., proceeded to Liverpool on the 14th to the 17th of March for the purpose of giving addresses on the principles and work of the Evangelical Alliance. The following meetings, through the kindness of friends, had been arranged for him:—

On the evening of the 14th, at St. James' Lecture Hall, West Derby, when the Vicar, the Rev. A. W. Robinson, presided.

On the 15th, at 3.30 p.m., a Drawing-room Meeting, Birkenhead, at the residence of Mr. and Mrs. W. Coltart.

On the 16th, at 7.30 p.m., at the Presbyterian Church Lecture Hall, West Kirby, when the Rev. P. M. Kirkland presided.

On the 17th, at 8 p.m., a Drawing-room Meeting at Glenmore, the residence of Mr. and Mrs. Stephen Menzies.

On the two first days the weather was very inclement, and the attendance at the meetings was not so good as it would otherwise have been, but a warm reception was given to the Deputation and a lively interest excited, which led to many friends giving their names to be enrolled as members of the Alliance.

At West Kirby the meeting was a good and enthusiastic one, and many friends then for the first time heard of the great and important work which has been carried on by the Alliance for so many years.

The gathering at Mr. and Mrs. Stephen Menzies drawing-room was a large one,

about sixty friends being present, and many of them old attached members who came to hear of the progress of the work. Twelve years ago, when General Field first visited Liverpool, Mr. and Mrs. Menzies kindly received him and arranged a drawing-room meeting to introduce him to Christian friends, and now, at their house, the last meeting before he retires from the secretariat has been held.

At each of the meetings above mentioned, the Basis setting forth the fundamental truths of the Gospel (a consent to which is required for membership in the Alliance) was read out by the Chairman, and Sir John Field then gave the address. The International character of the Evangelical Alliance—its formation in 1846—its principles, aims, and objects were in the first instance dwelt upon at length. Interesting details were then given in connexion with its various operations, especially respecting the Univeral Week of Prayer at the beginning of each new year, its extension into almost all countries, and the intervention of the Alliance in behalf of persecuted Christians. At all the meetings likewise some account was given of the late International Conference at Florence, and of the Gospel services that afterwards were carried out during April and May for the benefit of the citizens of Florence. Forty-four new members to the Alliance were obtained as one result of the four meetings.

On the 22nd March, at Woolwich, by the kindness of Captain and Mrs. Cowan, R.E., a drawing-room meeting was held at 4 p.m., at their residence. Colonel Travers, R.A., presided, and gave an interesting account of how the Evangelical Alliance was established at Woolwich about thirty-five years ago; gradually the interest in its work became lessened, owing to the removal of friends and other causes, until it was again revived some ten years ago by Sir John Field.

At Ealing, on the 29th, a public meeting for the Alliance was held at 3.30 p.m., in Princes Hall. General Cave, an old friend and member, had most kindly made all arrangements and presided, supported by the Vicar, the Rev. J. Summerhayes, and the Rev. Dr. Gritton, a Member of the Council of the Evangelical Alliance. The attendance was small at this, and at the Woolwich meeting, but a warm interest was excited at both by the addresses, and a dozen friends gave their names to become members and subscribers.

The Rev. Philip Colborne reported to the Council a visit he had paid to Devonshire on behalf of the Alliance. Meetings were held in Ilfracombe, Chudleigh, Newton Abbot, and Yeovil.

At Ilfracombe, on April 8, he received a most cordial welcome, and the meeting was of a very interesting kind. Miss Grady had rendered the Local Committee an important service by arranging, with the assistance of the Rev. A. W. Evans, the local secretary, a drawing-room meeting at the Runnacleave Hotel, and in one of the handsome rooms of this most delightful hotel a party of nearly sixty ladies and gentlemen gathered. Dr. Foquett occupied the chair, and after the reading of the Scriptures by the Rev. L. Westlake and prayer by the Rev. E. Osborne, the Chairman expressed his sympathy with the work of the Alliance, especially as it had come under his observation in Spain. An hour was then well-nigh occupied by the Deputation in setting forth the work of the Society in its attempts to engage and unify Christians in prayer, in conference, and in direct efforts for the relief of oppressed and persecuted Christians. The guests lingered about in the beautiful rooms of the hotel while tea and coffee were served. Some seven gave their names for membership. The friends who did most for the meeting insisted upon no votes of thanks being passed, but the Deputation will long remember with pleasure this first most gratifying meeting.

Passing on from Ilfracombe to Chudleigh, Mr. Colborne became the guest of the Rev. Herbert Marriott. Here, in the congenial atmosphere of a home warm with evangelical speaking and living, good preparation was found for a public meeting at Chudleigh on Saturday evening, the 9th. At this meeting Mr. Marriott took the chair, and was supported by the Rev. C. Stovell and the Rev. W. R. Johns. The meeting was not large, but evidently much interested, and the Chairman's closing speech was in most entire intelligent sympathy with the Alliance.

On Sunday, Mr. Colborne was able to fulfil his engagement to occupy the pulpit of the Rev. Levi Rees at Newton Abbot. A large and attentive congregation listened to a sermon setting forth the principles and practices of the Alliance as shaped by our Lord's words in John xiii. 35. At Chudleigh, in the evening of the same day, Mr. Colborne occupied the pulpit of the Rev.

W. R. Johns, and spoke to a large congregation from John xvii. 23.

On the Monday following a meeting was held in the Town Hall, Newton Abbot, the Rev. H. Marriott in the chair. He was supported by the Revs. L. Rees, W. R. Johns, and the minister of the Wesleyan body at Newton. The meeting was small, but some were brought into union with the Alliance.

Yeovil

In the afternoon of Wednesday, April 13, through the kindness of J. B. Paynter, Esq., a good gathering of ladies and gentlemen met at Headford Manor. The vicar, the Rev. H. T. Beebe, M.A., took the chair. After the reading of the Scriptures by the Rev. T. Magee Morrow, and prayer offered by Mr. Bennett, the Chairman expressed his sympathy with the object, aims, and practical work of the Alliance. He dwelt upon the Protestant character it maintained with approval. The Deputation set forth the objects and work of the Alliance, showing its unique claims to respect in the efforts made by it to obtain release and relief for Christians under persecution, and the valuable platform it affords for all those who in these days are seeking practical union for the glory of God and the well-being of men. At the close of the address speeches were made by the Rev. H. H. J. Cleife, M.A., and Mr. Collins, and the desire was expressed to have a Branch of the Alliance formed in Yeovil. This interesting meeting was closed with the singing of the Doxology, after which the vicar pronounced the Benediction. The meeting, which Mr. Paynter took great pains to invite and provide for in the most liberal and thoughtful way, would have been larger had not friends of the Alliance been absent from home at the time, as shown by several replies to the invitations.

Mr. Arnold reported to the Council that on his way back from Ireland he had visited Malvern, where a drawing-room meeting had been kindly convened by Miss Green and Mrs. Perkins. The attendance was not large, owing to the date being an unfortunate one, and many friends who would gladly have been present were from Malvern at the time. George Skey, Esq., presided, and the Revs. Messrs. Hedgman and Newton took part in the proceedings. Many of those present had heard Mr. Arnold speak at former drawing-room meetings in Malvern, but the address given on the present occasion, setting forth the recent work of the Alliance awakened much sympathetic interest.

THE UNIVERSAL WEEK OF PRAYER.

FURTHER REPORTS.

Nice.—The first week of the year was set apart in Nice as a time of special and united prayer. The programme proposed by the Evangelical Alliance was closely adhered to. A meeting was held every day. It took place twice in the Waldensian Church, twice in the *Salle des Conférences* connected with the McAll Mission, and twice in the Scotch Church. The languages used were French, English, and German. The time was occupied almost entirely with praise, prayer, and Scripture reading; only one or two short addresses were given. The persons who chiefly took part were the Rev. Mr. Malan (Waldensian Church), the Rev. Mr. Mader (German Church), the Rev. Mr. Draussin (of the "Eglise Libre"), the Rev. Dr. Murray Mitchell (of the Scotch Church), M. Biau (of the McAll Mission), and Mr. Eugene Stock (Editorial Secretary of the Church Missionary Society). The attendance, for the most part, was encouragingly large.

South Africa.—The Secretary of the Cape Town Branch writes: "The Week of Prayer was well observed in Cape Town. The members of the Dutch Church had the opportunity of meeting for prayer during the week every morning. The western church, known as the Gestichl, was well filled. The ministers led in succession; the programme for the day was read and enforced; suitable hymns were sung and earnest prayers were offered up. There was also a prayer meeting held every evening in the New Church (Dutch), and the minister who conducted the services informs me that the attendance was from 80 to 150 every night. The English Evangelical Churches held one united prayer meeting during the week in the Wesleyan Metropolitan Church. It was well attended, and several ministers spoke and led the devotions of the congregations. Our regret was that there was but one meeting. I believe that in the country districts of our colony the Week

of Prayer is better observed than in the city, but no reports have been sent to me. The first week in January is our holiday time and is the height of summer. Many families go to the seaside or elsewhere during this period, and this militates against the meetings, so far as the numbers are concerned. It would be good were you to send us reports of your work, and give us any suggestions with reference to any work that this Branch might engage in."

THE LATE REV. PRINCIPAL CAIRNS.

Last month we briefly noticed the removal of Principal Cairns, D.D., of Edinburgh, by death. He was one of the early members, and an esteemed and honoured friend of the Evangelical Alliance, one who had been present and taken a prominent part in several of the International Conferences of the Alliance, as well as at many of the British Annual Conferences. We cull from the numerous tributes of respect and affection the following extracts:—

The Rev. John Smith, of Broughton Place United Presbyterian Church, Edinburgh, speaking of Dr. Cairns as a member of that church, is reported to have said: "Of even the outstanding facts of his great career, of his personal character, in which strength and tenderness, elevation of soul and simplicity of life, the prophet's ardour and the scholar's patient industry, were so beautifully combined; of that antique Roman greatness, made up of stern self-repression, concentration on the loftiest aims, and martyr-like devotion to study, united to Christian qualities—which this generation, at least, has seldom seen equalled—unfeigned humility, a charity that never failed, and a magnanimity which could not brook anything that was crafty, or ungenerous, or small; of all that made him the glory of his own church, and won to him universal affection and esteem, the time is wanting to speak. As a Professor he exhibited such fulness of resource, width of intellectual view, catholicity of judgment, along with spiritual insight and devotion, as fairly carried us students away. Following him in Berwick, I had reason to know that while he had been maintaining a high intellectual life, fitting himself for the onerous tasks of future years, and while as a preacher and a speaker on public questions he was making his influence felt far and wide, yet he was, in an extraordinary degree, faithful to every pastoral duty. In visitation he was laborious to a proverb. He made his people's interests his own. As a consequence he was loved as few pastors are loved. When the great revival, coincident with and consequent on Mr. Moody's first visit, reached Berwick, it caught Dr. Cairns into its strong current. He wrought in the meanest tasks with the lowliest fellow-labourers, preaching in lane and street. Yet never for a moment did he decline from his lofty self-imposed course of intellectual toil. What he has been throughout Scotland, and in the wide Presbyterian world, it were difficult fully to show. For nearly a quarter of a century in the Professoriate he has done a magnificent work, which will tell on the Church for generations."

The Rev. Dr. Macgregor, of the Established Church, paid a most touching tribute to the departed, all the more impressive as coming from the minister of another section of the Church—"A man of splendid intellect, of wide experience, and of vast ability and culture, had he chosen he would have ranked among the foremost scholars and philosophers of his time. But the strong bent of his nature, by the grace of God, led him to consecrate his life to the ministry. Rarely has a whiter or purer spirit passed into the presence of his Maker than the spirit of Principal Cairns. His last words were—'None but they that openly confess Christ will be openly confessed by Him and be triumphantly glorious in His Kingdom.' All over the Church, all over the Presbyterian world, there will be a solemn sadness that one has been taken away of whom we may say he was the foremost minister and preacher of the whole Presbyterian Church of Scotland, and it might be said of the whole Presbyterian Church of the world."

Sir George Bruce writing in the *Presbyterian* says:—

"Doubtless very many will be the notices of the life and work of Dr. Cairns that will find their way to the public Press, dictated by sympathetic hearts; presenting that life and work from various standpoints, peculiar to themselves or their relations to the late Principal. I leave to others to speak of Dr. Cairns as a philosopher and a theologian. I can only speak of him from the standpoint of one who was an ordinary member of his church

during the first five years of his ministry in Berwick-upon-Tweed, and thus came under the spell of his marvellous personality. From the first there was nothing immature or 'pretticelike in anything that the young preacher and pastor did. What he was in the heyday of his strength and influence he was at the very beginning of his ministry. The wonderful power and grasp of mind which distinguished him through life was of course always manifested, but it was not less distinctly linked with wisdom and judgment when his locks were raven black than when time had changed them to silver. No one ever heard of the young minister doing an indiscreet or unwise thing, any more than in later years such could be suggested regarding the venerated Principal. If ever there was a blameless man, even in the days of his comparative inexperience, it was John Cairns.

"Then what a preacher he was! His manner and the tones of his voice were against him according to the rules of elocution, yet who that has sat at his feet would have had these changed one iota? There was a magic influence in these very tones and in that never-to-be-forgotten sweep of his arm which years of separation could not weaken or bedim. That massive and cultured mind, linked to a heart full of love to God and man, delivered its heaven-sent message with a pathos and a power which seemed to thrill both the body and the spirit of the preacher, and sent it right home to the conscience and heart of his hearers.

. . . . . .

Absolute self-abnegation was one of the secrets of Dr. Cairns's power and success in the pulpit as elsewhere. That Christ might be accepted and God might be glorified in the salvation of men was all that he sought or aimed at. Self was nowhere. To our English Church Dr. Cairns had a very warm side. With sympathetic earnestness he worked for the Union, and his voice was heard in Liverpool in glad notes of rejoicing at our Union gathering there in 1876 for its consummation. He has gone to his rest and reward, leaving here pleasant and profitable memories all around, never to be effaced while life endures. Farewell, noble, earnest, loving, childlike spirit, till for us, as already for thee, the day dawns and the shadows flee away."

DEVONPORT BRANCH.

On Sunday, March 24, an exchange of pulpits with all the ministers of the Free Churches was very generally observed, and on Thursday following a United Service of Christians of all denominations was conducted in Hope Chapel, Fore Street, the Rev. A. Braine in the chair. Brief gospel addresses were given by Col. A. H. Barker, R.A., the Revs. Mr. Lane and Bickley. Mr. Hawkes read the Basis of the Evangelical Alliance and addressed the meeting, which was fairly well attended. An efficient choir, under the leadership of Mr. Dawson, added to the interest and enjoyment of the service which, considering it was the first of the kind, was regarded as a success, and warranted the continuance of the meeting half-yearly. There was a collection to defray expenses.

IRISH BRANCH.

DAY OF PRAYER FOR IRELAND.

The 17th day of March (St. Patrick's Day) was well observed throughout the country as a day of special and united prayer for Ireland. Two meetings were held in the Christian Union Buildings, Dublin. Colonel G. Fox-Grant presided at the noon meeting. There was a good attendance. The Rev. William Lumley delivered an earnest and appropriate address, and several clergymen offered up prayer. Mr. David Drummond presided in the afternoon, when the attendance was very large. Brief addresses were delivered by the Rev. T. J. Pulvertaft on "Abiding in Christ," and the Rev. Thomas Connellan on "The Mission in Ireland." Earnest prayer was offered up during the service. A united meeting was held in the evening in the Wesleyan Church, Clontarf, at which there was a large attendance. Mr. George Healy, J.P., occupied the chair. The meeting was opened with prayer by the Rev. J. L. Morrow, Presbyterian minister, and short addresses were delivered by the Rev. M. Bradshaw, rector of the parish, the Rev. Thomas Connellan, and the Rev. D. Mullan.

The proceedings were concluded with prayer by the Rev. J. H. Moran, minister of the church. The annual meeting of the Irish Branch of the Alliance was held at the close of the noon meeting, at which the report was presented, and the Council and office-bearers elected for the ensuing year.

VISIT OF THE LONDON SECRETARY.

Mr. A. J. Arnold, General Secretary of the Alliance, visited Ireland during the past month, at the invitation of the Irish Council, and addressed several meetings in the Metropolis, and also in several cities and towns in the South.

On Tuesday morning, April 5th, a breakfast meeting was held in the Shelburne Hotel, Dublin, at which a large number of leading clergymen and laymen of all Protestant denominations were present. The Hon. R. J. Handcock, one of the Vice-Presidents of the Alliance, occupied the chair. Among the guests present were his Grace the Archbishop of Dublin, Rev. Canon Marrable, D.D., Rev. Samuel Prenter, Mr. A. J. Arnold, Mr. John R. Fowler, Rev. Dr. Evans, Rev. Dr. Ringwood, Rev. James Ervine, Mr. Paul Askin, Rev. M. Bradshaw, Mr. George Chambers, Rev. Dr. Fletcher, Mr. J. B. Pim, Rev. Thomas Good, B.D., Mr. Samuel Figgis, Rev. Wallace McMullen, D.D., Rev. Thomas Connellan, Rev. J. Anthony O'Shea, Mr. J. Lambert Jones, Dr. J. F. Duncan, Rev. J. Sandys Bird, Dr. Power O'Donoghue, Rev. Dr. Moffatt, Rev. J. Denham Osborne, Mr. Arthur Marrable, B.L., Rev. M. Kelnyack, Rev. F. Stuart-Gardiner, Mr. C. R. Tranton, Mr. R. D. King, &c.

After breakfast the Chairman called on Mr. A. J. Arnold, who delivered an interesting address on the foreign work of the Alliance, with special reference to Spain and Italy and the efforts of the Alliance in behalf of persecuted Christians in Russia, Turkey, and other countries.

His Grace the Archbishop of Dublin said: "I wish to propose a cordial vote of thanks to our dear brother Mr. Arnold for his interesting address. I feel personally greatly indebted to him for the valuable information he has given us this morning. I am deeply interested in the work of the Evangelical Alliance, and especially in its blessed work of promoting Christian union, and the defence of the persecuted for Christ's sake. The Alliance has well earned for itself the title 'champion of religious liberty.' Though I have no intention of giving an Archbishop's address on the present occasion, I may be permitted to say a few words on the general subject of Christian union which may be viewed in a two-fold aspect—invisible unity or corporate unity. The former actually exists, and if we cannot attain to the latter, let us at least do nothing to retard it. There are three steps towards the realisation of true union among the followers of the Lord Jesus Christ—fraternisation, federation, and fusion. The two latter may not at present be attainable, but the former is within the reach of all, and it is a privilege to avail ourselves of such opportunities as the present for manifesting our unity in Christ. I should much like to see some system of federation among the workers in the various mission fields, but while we wait for this we may cultivate the spirit of brotherly love and regard for all true Christians. The poet has wisely said: 'The ways of man are narrow, but the gates of God are wide.'" In conclusion, the Archbishop said: "I feel under deep obligation to my dear friend, Mr. Arnold, and to the Evangelical Alliance. Mr. Arnold takes back with him the hearty thanks of Christian people in Dublin. He represents in his mission the truth of the words 'Blessed are the peacemakers.' May he in his own person have constant evidence of this blessedness!"

After a brief address by the Rev. Thomas Connellan on the facilities offered for mission work in Ireland, the proceedings terminated by a vote of thanks to the Chairman and speakers, his Grace the Archbishop pronouncing the Benediction.

Mr. Arnold addressed a public meeting in the evening, which was held in the Christian Union Buildings; Colonel Fox Grant presided. Interesting information was given of the operations of the Alliance in various countries. On the following evening a meeting was held in the Lecture Hall, Christ Church, Rathgar, when the Rev. J. S. Bird presided. An address was delivered by Mr. Arnold. The Rev. George Hunson, the Rev. Pierce Martin, and the Rev. D. Mullan took part in the proceedings.

On Thursday, April 7, Mr. Arnold proceeded to Waterford. A public meeting was held in the evening in the Protestant Hall; Commander Sanders, R.N., presided. The meeting was opened with prayer by the Rev. S. A. Robertson, after which Mr. Arnold gave an interesting account of the observance of the Week of Prayer and

the efforts of the Alliance in promoting union throughout the world. Mr. Mullan spoke briefly of the work in Ireland.

On the following evening a meeting was held in Clonmel, where a branch of the Alliance has long been in vigorous operation. The meeting was held in the Friend's Meeting House, when there was a large attendance. T. Cambridge Grubb, Esq., took the chair. Mr. Arnold dwelt at considerable length upon the manifold blessings attending the observance of the Week of Prayer, and the growth of the Evangelical Alliance. Mr. Edward Beale (local secretary), the Rev. J. C. Waugh, and the Rev. D. Mullan took part in the proceedings.

On Saturday, April 9, Mr. Arnold proceeded to Cork, and on the following day he preached to large congregations, morning and evening, in Trinity Presbyterian Church, of which the Rev. J. Howard Murphy is pastor, on the subject of "Christian Union and Co-operation as manifested in the work of the Alliance." In the afternoon Mr. Arnold spoke at a Union Meeting which is held every Sunday in the Assembly Rooms. On the same day Mr. Mullan preached in the Methodist Church, Queenstown, and addressed a meeting in the Parochial Hall in the afternoon.

On Monday Mr. Arnold addressed a meeting in Limerick, and on Tuesday proceeded to Dublin, where he conferred with the Council of the Irish Branch and the United Services Committee on the subject of the proposal to invite the Council of the British Organization of the Alliance to convene the Annual Conference in 1893 in Dublin.

The following day Mr. Arnold proceeded to Belfast, where he had been specially invited to meet and confer with the Committee of that Branch.

The Dublin *Daily Express* of April 6 contains the following:—

THE EVANGELICAL ALLIANCE.—Last night a meeting of the Irish Branch of the Evangelical Alliance was held in the Christian Union Buildings. There was a large attendance, Colonel G. Fox-Grant presided. The Rev. D. Mullan and the Rev. Pierce Martin having read the opening prayers, Mr. A. J. Arnold, London, secretary of the Alliance, delivered an interesting address on Christian union as shown in the work of the Alliance, with special reference to the question of religious liberty in Russia, Turkey, and other countries. He referred to the good results which followed the annual prayer week promoted by the Alliance, and illustrated this part of his subject by references to the establishment of the Alliance in Asiatic Turkey, where Christianity was making great strides. Bands of robbers, and the vilest inhabitants of the towns were reformed in consequence of the missionary work promoted by the members of the Evangelical Alliance. Another department of the work of the Alliance he also dealt with at great length—namely, the power of Christian union as seen in the defence of the persecuted. Forty-six years ago, in the early days of its existence, the Alliance took up the cause of the persecuted Christians in Italy. The Christians there then were not permitted to have a copy of God's Word, but the Alliance took up their cause, and what a change had taken place since then. Now religious liberty was fully enjoyed in that country. In 1846, when the Alliance was formed, only one solitary country in Europe enjoyed religious liberty. But now Italy was free to the Gospel, Spain was largely opened to the Christians' work, Austria, to a certain extent, was free, and so were all the countries of Europe with scarcely an exception. In South America, too, especially in Peru, the Alliance had worked with eminently good results. In Turkey, however, though religious liberty was allowed by law, still the Mohammedan who embraced Christianity was privately, and indeed, openly persecuted to a horrible degree. However, the Alliance had appealed with good results to the Governments of Great Britain and the United States and Germany to compel Turkey to fulfil her treaty obligations, and they hoped to obtain the fullest religious freedom for the Christians in that country. Turkey could be dealt with because it had made treaties with the Great Powers, but the case was very different in Russia, which would brook no dictation at the hands of any other nation. The Lutheran Christians of the Baltic Provinces were persecuted twenty-five years ago, and since then the Jews, the Stundists, and the other Christians were suffering frightfully. The subject of religious persecution in Russia was a very delicate one, for if a clamour was raised on behalf of the oppressed it was generally the cause of increased suffering for the persecuted people. . . . He urged them to support the Alliance in the good work it was carrying on on behalf of the down-trodden and the oppressed. The meeting concluded with devotional exercises.

RELIGIOUS LIBERTY IN MADEIRA.

Senhor Melim was, we rejoice to say, acquitted at his trial, which took place on March 28. The details of this case are full of painful interest. Señor Melim is a native of Madeira. He left his own country, however, and resided long enough in America to become a citizen of the United States. On his return to Funchal, with a heart full of love to Christ, he commenced work as an Evangelist. It fell to his lot occasionally to conduct the funeral service for some Protestant in that portion of the cemetery set apart for the purpose. In this form of Christian service he was not alone. The English Episcopal chaplain has also conducted such services, and in the same manner, without ever being molested. There was no free speech complained of, only the reading of passages from the Word of God. For this offence Señor Melim was arrested. The Evangelical Alliance was urged to take steps, and immediately drew attention to the matter in proper quarters. Thus it was seen that an American citizen was arrested, persecuted, worried into an illness by several months of vexatious delays, and at last he was brought to trial; and this is the second time this good man has been brought before magistrates for simply doing his duty in perfect compliance with the law of his country. This time the costs of his defence have been heavy. An able counsel was employed, and made an admirable speech in defence of Melim, but the sum of £30 is needed to defray the legal expenses. The Council of the Evangelical Alliance have voted the sum of £10 towards this object, and it is hoped that many friends will be ready to help in the matter, thus lifting a burden from the shoulders of our friends in Madeira, who are labouring amid many difficulties, and are ill-prepared to meet the expenses of the recent trial. The Secretary of the Evangelical Alliance will be happy to receive and forward any amounts.

QUARTERLY CONFERENCE FOR SPIRITUAL EDIFICATION.

The Quarterly Meeting for United Prayer and Conference was held at the Council Room, Alliance House, on Friday, March 25, General Sir John Field presiding. The address was given by the Rev. David MacEwan, D.D., of Clapham, on the subject chosen for meditation found in Rev. iii. 11 (R.V.)—"I come quickly: hold fast that which thou hast, that no one take thy crown."

Dr. MacEwan, in alluding to the context of this passage, stated his acceptance of the view of Vitringa that the whole book of the Revelation is prophetical, and therefore that these seven epistles to the churches in Asia Minor, while addressed in the first instance to the churches in the several places named, and while all the lessons in them were addressed to actual conditions and experiences, yet like so many other passages in the Word of God, they pointed on instructively to conditions and experiences in periods of church life yet to come. The very number seven was suggestive of this; seven is everywhere a typical number—it is always made up of three and four (never of five and two), and the "three" indicates the Divine Trinity, and "four" the creation of God in this world. So when we have "seven churches" as well as "seven angels," "seven seals," "seven trumpets," "seven bowls," "seven plagues," we may be sure that what is mystic and prophetic in one place is mystic and prophetic in all.

The speaker then went on to show how the actual conditions and experiences of the churches here named were indicative of the conditions and experiences of seven distinct ages of Christendom:—

Ephesus (desirable beloved) points to
1. The Apostolic age.
Smyrna (myrrh, embalming)
2. The age of bitter persecution.
Pergamos (height).
3. The age of Church elevation, or the Church at its height of power.
Thyatira (sweet service of labour).
4. The age of Church activity.
Sardis (chief prince).
5. The dark mediæval age when priestly power was dominant.
Philadelphia (brotherly love).
6. The age of the Reformation.
Laodicea (the people judge).
7. The age of the democracy.

Dr. MacEwan showed, as he went along, how the faults and virtues of these periods were pointed out, and, dwelling especially upon the last two ages, noted how the

churches of the Reformation that came into existence in the face of a church that professed to be holy, to hold within itself the truth, to have the power of the keys, and claimed to have the right both to admit and to shut out from the Kingdom of Heaven, how this brotherhood of believers in the Reformation was addressed by One who claims to be Head over all things to His Church: "These things saith He that is holy, He that is true, He that hath the Key of David, He that openeth and none shall shut, and that shutteth and none openeth." How the one thing emphasized as a virtue in the Philadelphian was—"Thou didst keep my word," and the one promise made was of loving protection before all in the hour of trial, how this had been fulfilled in the reformed churches, and the one grand command was—"Hold fast that which thou thou hast." Philadelphians were not to be seduced from the Word of God any more than driven from it by persecution.

Speaking of the Laodicean or democratic age, Dr. MacEwan remarked upon the latitudinarian condition of thought and opinion—described "thou art neither cold nor hot"—latent scepticism, compromise of principle, loose holding of the most fundamental truths, and this, with a spirit of boastfulness which, on the platform and in the press was saying: "I am rich and have gotten riches, and have need of nothing." It would seem as if we were passing out of the Philadelphian into the Laodicean age, and what was most marked of all was the near approach of the Lord Jesus indicated in these last two epistles. Whereas in the previous epistles He has been saying: "I know," and "I will give," now He seems to be drawing nearer and says: "I come quickly," hold fast, the time is short! I shall soon be with you. And in the last epistle the voice is more startlingly near at hand: "Behold I stand at the door and knock!"

The whole address was full of power and light, and those who were privileged to listen to it went away from the meeting deeply impressed.

Several brethren took part in the proceedings either by speaking or prayer; among them Rev. Philip Colborne, Mr. J. E. Cooke, and Mr. A. J. Arnold.

CONTRIBUTIONS RECEIVED FROM MARCH 18 TO APRIL 19, 1892.

	£	s.	d.
Rev. J. R. and Mrs. Brice	0	10	0
Major and Mrs. Freeman	1	11	0
E. C. Collier, Esq.	1	1	0
A. H. Smith, Esq.	1	1	0
Mrs. Orbell-y Johnsonen	1	1	0
Mrs. H. Gamble	1	1	0
Qual. Monte	1	1	0
Lt.-Col. H. R. Williams Taylor	0	10	0
Mrs. Kelley	1	1	0
R. R. Fishmore, Esq., and Mrs. Fishmore	1	1	0
Mrs. Springtown (don.)	0	5	0
Genl. Sir John Field, K.C.S.I.	1	1	0
Mrs. Wyndham Shore	0	10	0
Mrs. Tottenham	1	1	0
Mrs. Hooker	0	10	0
Miss A. L. Wilson	1	0	0
Rev. E. J. Chater	1	1	0
Mrs. Wright	1	1	0
T. Edwards, Esq. (2 yrs)	1	1	0
Rev. Dr. Angus (2 yrs)	1	1	0
Mrs. Chater	1	1	0
Rev. Dr. Dykes	1	1	0
G. Charlton, Esq., F.G.S.	1	1	0
Mrs. Alexander	1	0	0
Mrs. Henderson	0	10	0
W. Elliot, Esq.	0	5	0
Mrs. R. Thomas (2 yrs)	1	1	0
Major Fowler	0	10	0
Mrs. Lowe	1	1	0
D. Mallinson, Esq.	1	1	0
Mrs. Walton	1	1	0
Rev. R. R. Watson (2 yrs)	1	1	0
Mrs. Tweedy	0	10	0
Capt. Holby, R.N.	0	10	0
Mrs. Phipps (don.)	0	10	0
Miss Douglas	0	10	0
Rev. H. Washington	1	1	0
The Hon. Mrs. T. Hope	1	1	0
Sir C. R. Bernard, K.C.S.I.	1	1	0
R. Chewton, Esq.	1	1	0
Rev. E. A. Kempson	0	10	0
Mrs. Dryden	1	1	0
Miss Dickinson	1	1	0
Mrs. Curling	0	10	0
Miss Lyon	0	10	0
H. D. Marshall, Esq.	0	10	0
Clarence A. Roberts, Esq.	1	1	0
Mrs. and the Misses Eldridge	0	10	0
H. Schaffter, Esq., M.D.	1	1	0
Miss Musgrave and Miss Green	1	1	0
Mrs. Curtis	1	1	0
Mrs. and Miss Trail	1	1	0
Rev. Jno. Masters	0	10	0
Major-General Graydon	1	1	0
Dr. Rawlings	0	10	0
Surg.-in-General Partridge	1	1	0
Rev. Marshall Hartley	0	10	0
G. F. Ward, Esq. (2 yrs.)	0	11	0
Mrs. A. Ford	0	10	0
D. H. Fry, Esq.	1	1	0
Major-General Cole	1	1	0
T. M. Harvey, Esq.	1	1	0
Jno. Williams, Esq. (2 yrs)	1	1	0
J. Moore, Esq., and Miss Moore	1	1	0
Miss Weeks	1	1	0
Rev. E. Thornhill	1	1	0
Mrs. Walter	1	1	0
Major-General Warren	1	1	0
F. Kendall Glover, Esq.	1	1	0
J. Cundy, Esq., J.P.	1	1	0
Mrs. Cline	0	15	0
Dr. Lobbie	1	1	0
Jno. Peter, Esq.	1	1	0
Sir A. Blackwood, K.C.B.	1	1	0
Capt. J. Hamilton	1	1	0
Miss L. Buchan	1	1	0
Wm. Chater, Esq., and Miss Chater	0	12	0
Rev. J. Townley	1	1	0
W. M. Cross, Esq., and Mrs. Cross	0	2	0
Miss Hyth	0	10	0
Rev. W. D. H. Potter	0	2	0
Mrs. Shann	0	10	0
A. A. Fudley, Esq., and Mrs. Fudley	1	1	0
Mrs. Gough	0	10	0
Dr. W. Bailey Thorne	0	2	0
Mrs. Hoffman	1	1	0
Miss Pettit	0	10	0
Miss Harmsworth	1	1	0
Mrs. Wahl (sub. and don.)	1	4	0
J. J. Tustin, Esq.	1	1	0
Mrs. Bray	0	10	0
The Misses Harris	1	1	0
S. Field, Esq.	0	10	0
Rev. J. Tranter	0	10	0
Jno. Marshall, Esq. (don.)	1	1	0
Rev. S. and Mrs. Bolton	1	1	0
Mrs. Bond Cabbell	1	1	0
Miss Marshall	0	10	0
The Dowager Lady Abercromby	1	1	0
Mrs. and Miss Reynolds (sub. and don.)	0	12	0
Rev. Dr. Stoughton	0	10	0
Rev. A. W. and Mrs. Robinson	1	1	0
J. Roberts, Esq.	1	1	0
Mrs. Springmann (don.)	1	0	0
Mrs. J. Bignell	0	10	0
Miss G. Franks	1	1	0
W. Lee, Esq.	1	1	0
Dr. W. McEwan	1	1	0
J. Jack, Esq.	1	1	0
Chas. Rhymer, Esq.	0	10	0
Pastor G. Kirkmann	0	10	0
Jno. Carver, Esq.	1	1	0
Oxford Subscriptions, per C. Babbage, Esq.	1	0	0
Liverpool Subscriptions (part), per Rev. S. Hanna	7	18	4
Ozan Subscriptions, per Rev. F. W. Jobbins	7	18	6
Collections at Public and Drawing-room Meetings at—			
West Derby, Liverpool, per Secretary	2	15	0
West Kirby, Liverpool, per Secretary	0	17	0
Birkenhead, per Secretary	0	7	0
Liverpool, per Mr. and Mrs. Meldon	1	11	6
Wavertree, per Secretary	1	3	0
Ealing, per Secretary	1	5	0
Tibberstable, less expenses, per Rev. A. W. Evans	1	0	0
Sums under 10s.	13	16	6
WEEK OF PRAYER FUND.			
Balance of Collections at United Prayer Meetings at—			
Malta, per Rev. J. Lavrack	1	16	5

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.